BX
8606.6
.A1
1914

HAROLD B. LEE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

Digitized by the Internet Archive
in 2018 with funding from
Brigham Young University

https://archive.org/details/vocationsofman00mutu

BX
8606.6
.A1
1914

97971

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS

MANUAL

For Senior Classes

1914-15

SUBJECT:
THE VOCATIONS OF MAN

JAMES E. TALMAGE
3219
LIBRARY

Published by
THE GENERAL BOARD OF Y. M. M. I. A.
Salt Lake City, Utah

No. 18

GENERAL BOARD Y. M. M. I. A.

OFFICERS.

Joseph F. Smith - - - *General Superintendent*
Heber J. Grant, B. H. Roberts - - - *Assistants*

MEMBERS OF THE BOARD.

Francis M. Lyman
J. Golden Kimball
Junius F. Wells
George H. Brimhall
Edward H. Anderson
Thomas Hull
Willard Done
Le Roi C. Snow
Rudger Clawson
Rulon S. Wells
Joseph W. McMurrin
Bryant S. Hinckley
Brigham F. Grant
Hyrum M. Smith
Joseph F. Smith, Jr.
Lewis T. Cannon
Benj. Goddard
George Albert Smith
Thomas A. Clawson
Lyman R. Martineau
Charles H. Hart
John A. Widtsoe
James H. Anderson
Anthony W. Ivins
Oscar A. Kirkham
Anthon H. Lund
George F. Richards
Nephi Anderson
John H. Taylor
Charles W. Penrose
James E. Talmage
Hyrum G. Smith
Henry C. Lund
George J. Cannon
Nicholas G. Morgan
Claude Richards
John F. Bowman
Levi Edgar Young
Roscoe W. Eardley
Richard W. Young
Preston D. Richards

Moroni Snow, *General Secretary.*

HAROLD B. LEE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

Preface.

"Blessed is he that has found his work! Let him ask no other blessedness."—*Carlyle.*

"A parent who does not teach his child a trade teaches him to be a thief."—*Brahmanical Scripture.*

This manual was written as a continuation of the manual of last year entitled, "Man in Relation to His Work." It is believed that the two contain suggestions that will be of great value to the young man in chosing a vocation and preparing himself for its duties.

It is important from the standpoint of the individual, and also of the community, that young men prepare themselves to do some kind of productive work. If they go out into the world unskilled and without a definite line of work, their usefulness and earning capacity will be low.

Space has permitted only a few general ideas regarding the occupations discussed, and has made it necessary to entirely omit many important kinds of work. Quite a number of references have been given. These will be of assistance to those desiring further information regarding each vocation.

The author wishes to acknowledge his indebtedness to several hundred successful men engaged in various pursuits for helpful suggestions contained in their communications to him.

General Reference Books.

Vocational Guidance, J. A. Puffer; Rand McNally & Co., Chicago, Ill.
Choosing a Vocation, Frank Parsons; Houghton, Mifflin Co., Boston, Mass.
The Vocational Guidance of Youth, Meyer Bloomfield; Houghton, Mifflin Co., Boston, Mass.
Industrial Instruction, Robert Seidel; D. C. Heath & Co.
Choosing a Career, O. S. Marden; Bobbs, Merrill, Co., Indianapolis, Ind.
Training for Efficiency, O. S. Marden; Thos. Y. Crowell, Co., N. Y.
How to Get a Position and How to Keep It, S. R. Hall; Funk & Wagnalls Co., N. Y.
The Art of Handling Men, J. H. Collins; Henry Altemus Co., Philadelphia, Pa.
Helps for Ambitious Boys, Wm. Drysdale; Thos. Y. Crowell Co., N. Y.
Examples of Industrial Education, F. M. Leavitt; Ginn & Co., Boston, Mass.
Boy Wanted, Nixon Waterman; Forbes & Co., Boston, Mass.
Industry in England, H. de B. Givvins; Charles Scribner's Sons, N. Y.
Industrial Education, Various Authors, American Academy of Political and Social Science, Philadelphia, Pa, 1909.
The Place of Industries in Elementary Education, Katherine Elizabeth Dopp; University of Chicago Press, Chicago, Ill.
The Problem of Vocational Education, David Snedden; Houghton Mifflin Co., Boston, Mass.
The Secret of Achievement, O. S. Marden.
Occupations in Life, Frank Marsland.
What Can a Young Man Do? F. W. Rollins.
What Shall our boys do for a Living? C. F. Wingate.
The Outlook for the Average Man, Albert Shaw.
Choice of Pursuits, Nelson Sizer; Fowler & Wells Co., N. Y.
Captains of Industry, 2 Vol., James Parton; Houghton, Mifflin & Co., Boston, Mass.
The Educational Value of Manual Arts and Industries; R. K. Row; Row, Peterson & Co., Chicago, Ill.

The Vocations of Man

LESSON I.

The Need of Vocations.

1. **Undivided Work:** Before the activities of man became complex, as they are today, it was not difficult for a single individual to do any of the work necessary to provide comfort for himself. Take, for example, the people who lived in northern and central Europe fifteen hundred years ago; they were simple in their lives; they had no large cities, but lived in small communities or as families scattered over the land. Every man could hunt, till the soil, build a house or do whatever else contributed to the welfare of himself and those dependent on him. Specialization was not necessary, as there was no great competition, and people could live almost independent of one another.

Under these conditions it was a matter of pride that a man could do anything. A person who knew how to do but one thing was held in contempt.

In many of the less civilized countries of the world this condition is found today. There is little difference in the work done by the various members of an Indian village existing in its native state. About the only division of labor is based on sex or age. Certain kinds of hard work are considered beneath the dignity of the men, and must, therefore, be done by the women.

2. **Modern Society Complex:** The numerous inventions that have been made during the last century have absolutely revolutionized methods of living, especially in centers of population. With the utilization of steam as power it became possible to travel, in a few days, distances that had previously required months. The telegraph and telephone have entirely changed methods of communication. Modern machinery makes

easy tasks that were utterly impossible when hand labor was used. The discoveries made in the fields of physics, chemistry and biology have completely changed most of the old industries, and have made possible many new ones. These discoveries have also changed the methods of living, or preserving health and of fighting disease.

With the modern methods of doing things, more people can enjoy the comforts and luxuries of life than formerly. Education is much more general, and the average individual has greater opportunity to travel and to learn than ever before in the history of the world.

3. **The Division of Labor:** This complex condition has made necessary the division of labor. One man can no longer do all the things that are to be done in a single community. Specialists have to be developed to do each kind of work.

Where great competition is encountered, the division of labor reaches its highest point. In a small village a man may transact a number of kinds of business. He may keep the postoffice; his business may include merchandising and banking; and he may, as a side issue, run a farm. As the volume of trade increases and competition becomes greater, he must eliminate certain phases of his business and pay greater attention to others. He may drop the postoffice, then the bank, and confine himself to selling merchandise. Later, he may even need to divide his store and specialize on drugs, shoes, groceries, or dry goods.

The jack-of-all-trades is not usually a prosperous individual under conditions found today. It is better for him to centralize his ability rather than spread his energies over too wide a field. One workman said he could make anything but a living. This is often the case where a tradesman tries to do a little work in every trade without being master of any. There may have been, and probably still is, a demand for a few individuals who are handy at all kinds of jobs, but such persons as a rule receive a scant monetary compensation. There are at least three good reasons for a division of labor. First, much greater proficiency can be obtained if a person studies thoroughly one subject, or does one kind of work. The individual who endeavors to do legal work, practice medicine, run a farm, sell merchandise and build his own home, would probably know but little about doing any one of them. In these days so much is known about each business and profession that a person finds difficulty in mastering one of them without trying to learn all about a number.

A second reason for dividing the work of the world is that

people differ in their dispositions and natural abilities. Some are suited to do one kind of work, while others can do something else better. One is gifted in music or art, another takes naturally to business, while a third is interested in mechanism. Thus, by dividing the activities each may do the work for which he is best suited.

The fact that a person can spend his time more economically when not trying to do too many kinds of work may be considered a third reason for division of labor. Even if all had the same natural ability and training it would still be advisable to divide the occupations. A person who spent a few hours working in a field, a few more working in a factory, and the rest of the day handling money in a bank, would waste a great part of his energy in changing from one thing to the other.

It is better, therefore, to have the work of man divided into groups, in order that each person may have a vocation, or life's work, at which he spends the greater part of his working hours.

"The man of today," says Edward Bok, in his lecture entitled "Keys to Success," "who has to do with the employment of men witnesses no sadder sight than the procession of unemployed men that are exemplary in life, have some general intelligence, are respectably honest and frequently of good social position, and yet who can get only menial, routine, poorly paid positions. The reason for this is that they have no definite knowledge, no special experience. They can do almost anything they say, which really means that they can do nothing. The successful man of today is he who knows how to do one thing better than most other men can do it."

4. Dangers of Overspecialization: There is a danger of dividing work up to such an extent that men become mere machines. This is likely to be the case in manufacturing establishments, where each person has just one thing to do hour after hour, day after day, and year after year. His work may be the turning of a lever on some machine, or it may be the finishing of some part of the commercial article.

While high specialization leads to great skill, it may not be the best thing for the individual. Mere routine work done year after year may tend to make him narrow in his view and nonsympathetic with his fellows. Where one is compelled to do this kind of work, he should, during his spare time, take up avocations that will carry him into other fields.

A man is not justified in doing any kind of work that will make him a mere beast of burden. He cannot afford to lose sympathy with those engaged in work different from that which

he is doing. In justice to himself he should keep in touch with other men's work, as well as becoming master of his own chosen vocation.

Persons who have been trained to do but one thing, and are ignorant of every other kind of work, sometimes find themselves greatly handicapped when forced to leave their chosen field. The scholar, knowing nothing of practial affairs, might find it difficult to make a living if compelled to give up his books on account of failing eyesight.

The old saying that a person should know a little about everything and everything about some one thing is probably very near the truth.

DISCUSSION.

1. Compare the division of work in an uncivilized and in a civilized community.
2. Why is it impossible today for a man to do all kinds of work?
3. What are some of the advantages of specialization?
4. In what ways can overspecialization be harmful to the individual?
5. Discuss the advantages of vocations to the individual and to the community.

LESSON II.

Classification of Man's Activities.

1. **Industrial Changes:** Any classification that can be made of the work of mankind must be somewhat temporary as there is a constant shift and re-adjustment of the entire order of business. New industries spring up and old ones are discontinued. At one time a certain profession will be in great demand, while, as time goes on, the need for it may be considerably lessened.

At the present time the relative number of people engaged in the various kinds of work is entirely different from what it was a century ago. The building of railroads and steamship lines has completely transformed industrial conditions in almost every part of the world. With the invention of better farm machinery and the discovery of the principles of scientific agriculture, it is not necessary for as great a percentage of the people to spend their time producing the food required by mankind as it formerly was. When the land was tilled with a forked stick plow and when all planting, harvesting and threshing had to be done by hand, a person could produce only a fraction of what can now be produced, when steam power, operating large machines, can be made to do practically all the work.

With the discovery of methods of producing indigo artificially the industry was changed from agriculture to manufacturing. The invention of the telegraph and the telephone has furnished a new occupation for hundreds of thousands of people.

Even with the comparatively advanced stage of science and invention of today, it is probable that during the next century there will be almost a complete change in many phases of the work of mankind.

2. **Methods of Classifying Vocations:** The grouping of vocations may be done from so many standpoints that it is difficult to get a classification that is entirely satisfactory. Such terms as "the professions," "the trades," etc., have been used to quite an extent, but they are often misleading.

Work is often grouped as physical or mental, depending on whether the body or the mind has to put forth the greater effort. Most vocations call for the use of both physical and mental energy, but the relative amount of each varies. The

amount of work done by the coal miner will depend largely on his physical strength and how well his muscles are trained. The writing done by the author, on the other hand, demands great mental activity with comparatively little muscular exertion.

There is often a lack of sympathy between those working with their hands and those working with their heads. Persons doing physical labor often consider that those engaged in sedentary occupations do not work at all. On the other hand, physical work is sometimes looked down on by those engaged in the more intellectual pursuits. As a matter of fact, both types of work require energy, and they are both necessary to the well-being of mankind. It is probable, however, that ability to do good mental work is more rare than that to do manual labor and therefore, by the law of supply and demand, it brings greater remuneration.

Many people are satisfied to be mere "hewers of wood and drawers of water" rather than to put forth the extra effort necessary to prepare themselves for the more difficult tasks of life; and, as a result, there is great competition for the work of "hewing and drawing" with a consequent relatively low compensation.

Vocations are sometimes classified according to the amount of training required in preparation. In order for a person to begin work as a chemist or surgeon, considerable preparation is necessary. There are some vocations, on the other hand, that can be taken up with comparatively little special training. The amount of capital required is often used as a basis for classification. Banking, farming, merchandising and railroading, all require a certain amount of money in addition to training. Teaching, law, medicine, and the trades, on the other hand, can be practiced with very little capital in addition to ability to do the right kind of work.

The various activities of man are grouped according to whether they are directly or indirectly productive. Agriculture furnishes food and clothing, while teaching is more indirect in its benefits to man. Some people are prone to look with disfavor on any occupation that is not a primary producer. It is just as necessary in fishing, however, to have the line connecting the hook with the hand as to have the hook which does the real fishing.

The classification of vocations according to their effect on the worker is one that should be given considerable attention, particularly by those who are choosing a life's work; certain occupations undermine the health, while others are certain not

to improve the morals. Careful consideration should be given to these questions in making a study of vocations.

Too often, in the minds of young people, vocations are classified entirely on the basis of the immediate returns in money. Due attention is not paid to the ultimate effects on the welfare and happiness of the individual or to the service that can be rendered. The "soft snap" jobs that pay well are in demand, regardless of their desirability as a life's work.

3. **Various Methods of Getting a Living:** The work done by people is usually directly or indirectly connected with the earning of a livelihood. It is rare for a person to spend the greater part of his time in activities that do not contribute to his means of satisfying the material wants of himself and those dependent on him.

Carver, of Harvard University, has made the following classification of ways of getting a living:

I. Uneconomical
- A. Destructive
  - 1. War
  - 2. Piracy
  - 3. Plunder
  - 4. Swindling
  - 5. Counterfeiting
  - 6. Adulteration of goods
  - 7. Monoplizing
- B. Neutral
  - 1. Marrying wealth
  - 2. Inheriting wealth
  - 3. Benefitting through a rise in land values

II. Economical
- A. Primary
  - 1. Farming
  - 2. Mining
  - 3. Hunting
  - 4. Fishing
  - 5. Lumbering
- B. Secondary Industries
  - 1. Manufacturing
  - 2. Transporting
  - 3. Storing
  - 4. Merchandising
- C. Personal or Professional Service
  - 1. Healing
  - 2. Teaching

3. Inspiring
4. Governing
5. Amusing

Parsons classified the industries into the following general groups:

1. Agencies and Office Work
2. Agricultural
3. Artistic
4. Commercial
5. Domestic and Personal Service
6. Fishing
7. Manufacturing
8. Mechanical Building and Construction
9. Professional and Semi-professional
10. Miscellaneous Industries

4. Number Engaged in Various Pursuits: According to the Twelfth Census, as quoted by Puffer, there were, in the United States, in 1900, 29,074,117 persons over ten years of age engaged in the various occupations. Of these 10,381,765, or more than one-third, were following agricultural pursuits, either as owners or hired hands.

In the group classed under professional service there were 1,259,793 persons engaged. Some of the important divisions of this group were:

Teachers and professors in schools and colleges	446,133
Physicians and surgeons	132,002
Lawyers	114,460
Clergymen	111,638
Musicians and teachers of music	92,147
Electricians	43,239
Architects, designers, and draftsmen	29,524
Journalists	30,038
Dentists	29,644
Artists and teachers of art	24,873

There were 5,580,657 persons engaged in domestic and personal service. Of these the following classification is made:

General laborers	2,629,262
Servants and waiters	1,560,721
Barbers and hairdressers	131,116
Watchmen, policemen, firemen, etc.	130,590
Hotel keepers	54,797
Restaurant keepers	33,844

Those engaged in trade and transportation numbered 4,766,964. Some of the leading groups in this division were:

Merchants and dealers	790,886
Clerks and copyists	630,127
Salesmen and saleswomen	611,139
Railroad employees	582,150
Bookkeepers and accountants	254,880
Commercial travelers	92,919
Boatmen and sailors	78,406
Telegraph and telephone operators	75,015
Bankers and brokers	73,277

The number employed in manufacturing and mechanical pursuits was 7,085,992. Of these the following classification is made:

Carpenters and joiners	600,252
Miners and quarrymen	563,866
Painters and glaziers	277,541
Iron and steel workers	290,611
Machinists	283,145
Blacksmiths	226,477
Cotton mill operatives	246,004
Tailors and tailoresses	229,649
Masons	160,805
Lithographers and pressmen	155,147
Plumbers and gas and steam fitters	97,785

From the figures that have been given it will be noted that agriculture is decidedly the largest major group, followed by manufacturing and mechanical pursuits, domestic and personal service, trade and transportation, and professional service.

DISCUSSION.

1. Discuss the constant changes taking place in the industries of the world.
2. Compare ancient with modern industrial conditions.
3. Give a number of ways of classifying the work of the world.
4. Discuss the relation between a vocation and a living.
5. Enumerate the important ways of getting a living.
6. How do most of the people in your town earn their livings?
7. What are the five most important occupations in the United States according to the number of people employed?

LESSONS III and IV.

Agriculture.

1. Definitions: Agriculture may be defined as the art, the science, and the business of producing plants and animals for economic purposes. It is an art, since the successful doing of farm work requires skill and practice. A person who has never done this kind of work is very awkward indeed when he makes the first attempt. The boy who is raised on a farm acquires so naturally the knack of milking cows, handling horses, plowing and irrigating, that he considers these things to require no particular skill. It is only necessary, however, to see the difficulty with which these things are done by an unpracticed person, to realize that good farming is an art.

Modern agriculture is a science, because it is impossible to follow the best methods without an understanding of the scientific principles underlying the operations on the farm. In the old days when but little was known about the laws governing the growth of plants and animals, and when the real function of the soil was not understood, farming was largely a matter of tradition. The reasons for tilling the soil or handling crops in a certain manner were not known, and everything was done by rote. The books on agriculture did not attempt to explain principles, but merely laid down rules. Under such conditions there was but little in agriculture that could be called "science." With the newer discoveries, however, the reason assumed as much importance as the operation, till the present-day farmer wants to know "the why" for everything he does. Under these conditions it becomes impossible for the farmer who works by rule alone, successfully, to compete.

Farming is primarily a business, for its chief purpose is the making of a living. A few men may be interested in agriculture just as a pastime, but the great majority of those who till the soil do it as a means of gaining a livelihood. Considerable effort is being made, the last few years, to place farming on a thorough business basis. Cost accounting is being applied to the various farm enterprises, in order to eliminate those giving the smallest returns. Greater care is being given to buying farm supplies and selling farm products, and the principles of good business are being applied throughout.

2. Divisions of Agriculture: Agriculture has many branches, but it is usually divided into three main classes: Animal Husbandry, which deals with the various branches of the livestock industry; Agronomy, which deals with the production of field crops and the tillage of the soil; and Horticulture, which treats of fruits, vegetables gardens and flowers.

This classification is not used in practical farming, but is made to simplify the study of the subject. Almost every farm combines the three classes to some extent. Even if a farmer is specializing in livestock, he raises crops to feed them, and in addition, he usually has a few trees and shrubs and a garden.

High specialization in farming rarely pays except under special conditions. It is much easier to economically use farm labor, horses and machinery with diversified, than with specialized, farming.

3. Personal Qualities Desirable: The statement has been made that anyone who could do nothing else might become a farmer. This may have been true at one time, but it certainly will not hold today. The problems that arise in connection with the management of a farm are so numerous and varied that the highest type of intelligence is required to properly solve them. There are so many changing conditions of soil, weather, crop, animal and market that good judgment must be constantly exercised. It can, therefore, be said that practical agriculture calls for a high type of native intelligence as well as experience and training. A person who has less than the average ability can find much better employment in the city working on the streets, or in a factory where the tasks are simple, and where there is close supervision, than on the farm where each man has to do various kinds of work without being watched. There is no permanent work on the farm where the ability of a low order can be used profitably, even at a small wage.

A back-to-the-land movement which has for its aim the placing of inferior people from the city slums onto the land and making farmers of them is not well founded, and can never be successful. These people are better off in the city where they can find employment commensurate with their ability.

To be a farmer a person should be a naturalist by instinct He should enjoy being in the open, and should find pleasure in tilling the soil, hanlling animals, and watching crops grow. If he can find no interest in these things; if the flowers, the birds, the green grass, and the babbling brook do not appeal to him, and he wishes to get away from them all, he would better choose a vocation other than farming.

In this day of machinery the farmer should have a mechan-

ical bent. He should not mind handling machinery, and should know how to locate trouble in a machine and have the ability to fix it.

A farmer should have a strong body and be able to do hard, physical work. There are but few farms that require the services of an overseer who does no manual labor. This, taken with the fact that farm hands do much more efficient work if the manager works with them, makes it almost imperative for every farmer to have a robust physical constitution.

Since the income of the farm is made by selling its products, and since there are many business transactions necessary in purchasing supplies, hiring help and doing other things, the farmer must have the abilty to conduct business affairs. A man may have exceptional ability in raising crops and managing animals, but if he is unable to transact business, he will be a failure as a farmer. Such a person should engage in a vocation where he can receive definite pay for his services, in order that he may have the minimum of business to conduct.

4. **Preparation Necessary for Agriculture:** It is probable that a person can practice farming with as litle outside technical training as any vocation he can follow. Notwithstanding this fact, there are few vocations where proper training will pay higher dividends.

It used to be said that the only place to learn farming was on the farm. This was doubtless true when the entire knowledge concerning agriculture was couched in a few dogmatic rules. The art of farming must be learned by practice on the farm; but the science of agriculture, which treats of the principles underlying farm practice, is learned in the laboratory and from books. Much can also be learned of business methods away from the farm; hence, the staement that the farm is the only place to learn agriculture is not true.

For more than half a century special courses in agriculture have been given in many of the schools. These courses were at first confined almost entirely to special technical institutions, but in later years, other schools have introduced agricultural instruction. During the last decade agriculture has been introduced into many of the primary and secondary schools in rural districts.

As far as possible, every prospective farmer should take some school work in agriculture. It would be very desirable for him to have a complete agricultural course. In this course he should get a good general knowledge of the sciences, besides taking the more practical side of the work. He could specialize

in his studies on the branch of agriculture he expects to follow, in addition to getting a broad view of the entire subject.

A study was made in New York state to see the effect of education on the profits made by the farmers. The following results were obtained: Those who had attended only the district school made, on the average, a labor income of $318 a year; those who had attended high school had a labor income of $622; while those who had attended more than high school secured a labor income of $847, or nearly three times as much as those who had received no education above the grades.

While it may appear to the casual observer that no particular preparation is necessary to become a farmer, experience has demonstrated the great advantage of a preliminary training.

5. **The Effect on the Individual:** Agriculture, like every other vocation, has its definite effects on those who follow it. As the farmer does not have an opportunity to associate with his fellows as much as men engaged in some other occupations, his life is, of necessity, somewhat solitary. As a result he may appear at a disadvantage in a social way. In other words, the farmer is primarily a doer rather than a talker.

His contact with the stern realities of nature has a tendency to make him conservative and careful, and to develop in him good judgment regarding most all practical subjects. He does not always keep up on the latest thought of the world; but, in the meantime, he has usually developed a philosophy of life that is wholesome and optimistic.

Farm life tends to develop the sterner virtues, such as honesty, frugality, temperance and morality, even if it does not always stimulate brilliancy. The real is held in high esteem, while the superficial is looked on with disdain.

Open air life that is necessary in connection with agriculture promotes health, so that farmers as a class have vigorous constitutions. Ailments which they do have are often the result of exposure or overwork, or poor sanitary conditions.

One of the desirable things about the vocation of farming is that, in many respects, the farm offers a good place on which to rear a family. Aside from the isolation and the difficulty of getting good schools, conditions are almost ideal. There is an opportunity for a good, healthy growth of the child's body, a freedom from temptations encountered in city streets, and a chance for him to learn how to work by his parents' side.

6. **Compensation in Agriculture:** When measured in actual money, the earnings of the man engaged in agriculture are usually low in comparison with salaries sometimes paid in cities. It is probable that the annual labor income of the aver-

age farmer in the United States is considerably less than $1,000, while a salary of this amount would be considered rather low for many kinds of work.

Notwithstanding this apparently low income, the farmer is probably more independent financially than the workers in any other field. His expenses are low and he has a splendid opportunity to invest his savings where they will bring good returns. The farm furnishes much of the family living, and the demand for money is less than where evrything has to be purchased from the outside.

Wages of farm hands seem to be low, but the farm laborer who is careful can save a snug sum each year. This condition is well illustrated by two brothers who started out together. One went to the city and secured work as clerk in a store where he finally received $75 a month. The other found employment on a farm at $40 a month and board. In their correspondence the one who was earning the larger amount called the other a fool for working for such low wages and tried to induce him to go to the city where he could get pay that was worth while. At the end of two years both boys returned home to spend Christmas. The store clerk borrowed $50 of his farmer brother to pay for a dress suit for which he had gone in debt. He had saved nothing from his wages. The other brother, besides having the $50 to lend, had bought a number of heifer calves which would soon be cows; he had invested $300 in land, and, in addition, had money in the bank.

Very few fortunes are made by farming, but it is usually possible to get a good living and save something in addition. A few men make large sums of money in agriculture, many simply eke out a miserable existence, but the great majority of those who till the soil live in comfort and are, in a large measure, independent.

7. **Opportunities in Agriculture:** There is every grade of farmer, from the one who produces but a few acres of crops of inferior quality, for which he receives scarcely enough to keep body and soul together, to the one who produces the best crops and animals for which he receives thousands of dollars each year. The class to which any individual belongs depends on the person and on conditions. There are some who could not succeed at farming even under the most favorable conditions, and there are circumstances in which people are trying to farm where no one could succeed.

In general, the opportunities in agriculture may be said to be very good. The young man of energy and good judgment can find a field for the exercise of all his abilities. There is a

chance for him to serve his fellows by developing better strains of plants or animals and by improving agricultural methods. He can use his executive ability to good advantage in organizing his business, and he can use all his studious tendencies in learning the scientific principles underlying his vocation.

The young man who is in great haste to leave the farm because it offers no opportunities, is either ignorant of the real possibilities, or he has some unwarranted prejudice. There can probably be no particular inducements offered by the farm to the man of low intelligence who has been raised in city slums, but the intelligent young man of the country, who is willing to learn modern methods, need not look with disdain on the opportunities offered by agriculture.

8. Conditions of Success in Farming: Since the chief reason for engaging in farming is to secure a living, one important requisite of success is the earning of sufficient means to live properly. A person might produce fruit of the choicest quality, his animals might be the most beautiful, and his farm be entirely free from weds, but if all this were done at a financial loss he could not be considered a successful farmer.

Nor is the mere making of money all that is desirable. In the meantime, the farmer and his family should live as good citizens in their community. They should contribute to the welfare of society and should enjoy life. "Man is that he might have joy," hence he is not entirely successful in any vocation if he does not find joy in living.

Complete success in agriculture cannot be claimed unless a person has done something to contribute to the cause of agriculture in general. He should have discovered something that will be of service to his fellow farmers.

9. How to Begin Farming: The method of getting started in the farming business depends entirely on conditions. In a new region where there is plenty of land, all that the young man has to do is to go out and take up a farm from the public domain, or purchase it at a low price, usually on long time payments. Localities where land can be obtained so easily are rapidly becoming fewer and it is getting more difficult for a man without means to become a farmer.

Many farmers with families have looked ahead and have secured sufficient land to give each son a farm. Sometimes there is but one son in the family who wishes to be a farmer, the others preferring to follow some other vocation. In both of these cases it is easy to follow agriculture, since the land is inherited.

Farming is a business that cannot be conducted without a

certain amount of capital, hence it is difficult for a young man who does not inherit a farm to begin without means, or at least, some kind of help. One way to get started is to rent land, and gradually work into ownership. Another way is for the young man to teach school or do some other work until he has saved sufficient money to begin farming.

If a man has had no experience on a farm, it is usually unwise for him to attempt to run a farm of his own at once, even though he may have studied agriculture in school. There are many things about the art of farming that must be acquired by experience, and this experience can be gained much more cheaply as a hired farm hand than as a manager.

The most important work of the prospective farmer is for him to get an education, then after having some practical farm experience he is ready to begin operations on his own farm.

10. Relation of Agriculture to the Community: Agriculture is essentially a productive vocation, and is absolutely necessary to the life and welfare of mankind. Practically all food and clothing used by the human race comes either directly or indirectly from agricultural pursuits.

It does not conflicct with other vocations, but is necessary to their prosperity. When the agriculture of a country is in a good condition all the other activities of man are stimulated, but if there is a general failure in crops, all business is depressed thereby.

DISCUSSION.

1. What is agriculture?
2. Discuss agriculture as an art, a science, and a business.
3. Name the most important divisions of agriculture.
4. Discuss important qualities of a good farmer.
5. What has machinery done to improve agriculture?
6. How can an education be of service to a young man who expects to become a farmer?
7. How does farming affect those who follow it?
8. How does farming pay in comparison with other occupations?
9. Discuss the agricultural opportunities in your own region.
10. How can a young man acquire a farm?

Reference Books on Agriculture.

Farm Management, G. F. Warren; The MacMillan Co., New York.
Farm Management, Andrew Boss; Lyons & Carnahan, Chicago, Ill.

Making the Farm Pay, C. C. Bowsfield; Forbes & Company, Chicago, Ill.
Dry-Farming, J. A. Widtsoe; The Macmillan Co., New York.
The Principles of Irrigation Practice, J. A. Widtsoe; The Macmillan Co., New York.
The Training of a Forester, Gifford Pinchot; J. B. Lippincott Co., Philadelphia, Pa.
Bulletins of the U. S. Department of Agriculture, Washington, D. C.
Bulletins of the State Experiment Stations.
The Rural Science Series, Macmillan Pub. Co., New York.
The Country Education Series, Ginn and Co., Boston, Mass.
Intensive Farming, L. C. Corbett; Outing Publishing Co., New York.
Constructive Rural Sociology, J. M. Gillette; Sturgis & Walton, Publishers, New York.
Principles of Rural Economics, T. N. Carver; Ginn & Co., Boston, Mass.
The Training of Farmers, L. H. Bailey; The Century Pub. Co., New York.
Joe, the Book Farmer, Girrard Harris; Harper & Bros., New York.
Fundamentals of Agriculture, J. E. Halligan; D. C. Heath & Co., Boston, Mass.

LESSON V.

The Trades.

1. **Definition:** There are very many kinds of work that can be classed under the general title of the trades. It is impossible to draw sharp lines, as the trades merge into the work of the artist, designer, and manufacturer, on the one side, and into the field of the unskilled laborer, on the other. The field of the tradesman, however, is that of doing work requiring special skill that cannot be done without a certain amount of training. This work may be in any one of a great number of fields. It may include the activities of the carpenter, mason, painter, plasterer, plumber, paper hanger, etc., in building; or that of the blacksmith, machinist, shoemaker, printer, tailor, etc., in manufacturing and other industries.

2. **Importance of the Trades:** The importance of the man who does the skilled work of the world cannot be overestimated. About one fifth of all those employed in gainful occupations in the United States are working at what may be classed as trades. This portion of the world's workers put into operation the discoveries that are made from time to time, and make many of the conveniences and necessities of modern life.

The use of machinery has completely revolutionized every field of human endeavor. It has entirely changed the methods of agriculture, manufacturing, mining, and all of the other industries. Without the machinist and his work, civilization would promptly go back to the days of savagery.

Thus the activities of modern society are based on the efficient service of a vast army of men and women who are skilled in the various arts and crafts of the day. All of the industries must depend on trained men to do the work necssary for their operation.

3. **Personal Qualities for Tradesmen:** There are many qualities which are desirable in those entering the field of the skilled workman. A person entering this field, should have a strong, healthy body. He should be industrious and not afraid of hard work. He should be able to get along with other workmen, and be willing to be directed by others. He should have intelligence and originality, in order that he may be more than a mere machine in his work.

Each trade makes its own special demands. For example, a machinist should naturally like to work with machinery and take an interest in its operations. He should be a close observer and should have a good idea of form, size, and weight, as well as being constructive in his nature.

The difference in the interest shown by different individuals in the mechanical pursuits is illustrated by two brothers who, though raised together, were not at all alike in their tastes. One knew all about every machine on the place. He noticed closely every new mechanical device. During his spare hours he was making things, and he spent a great deal of time taking machines apart and putting them together again. The other brother knew practically nothing about machines and cared less. He was interested in livestock and would never let a horse or cow pass him unobserved. If anything went wrong with a simple machine he was using, he was helpless. He would ride a number of miles for help rather than investigate the reason why a machine failed to work. As these brothers were traveling through the country, the train stopped at a small station where stock were being loaded into the cars. The brothers got off the train to walk for a few minutes. The one walked forward to the engine and spent his time looking it over, examining wheels, cogs and pistons, while the other spent all his time looking at the animals that were being loaded. The one had in him the qualities of a machinist, while it would probably have been very difficult for the other to have made a success in the use of any kind of tool.

4. **Learning a Trade:** A generation or two ago practically all trades were learned by apprenticeships. Boys were put to work with a master of some trade, and there they had to remain for as long a time as was necessary for them to become skilled. Usually a certain number of years were specified in the contract. The apprentice received a very low wage during part or all of the period of learning.

During the last few years industrial schools have been established and many young men are taking advantage of them to learn trades. The time required in schools is usually much shorter than in the old system of apprenticeship, as the student spends all his time learning new things and does not usually attempt to earn money while studying. It is usually necessary for graduates of these schools to have some practical experience, after leaving school, before they become master workmen.

One of the best ways for a young man to learn a trade today is to attend a school where instruction is given in the de-

sired subject. He can acquire some knowledge of the trade during the school year while getting his general education, then, during vacations, he can work with a practical tradesman. In this way he should be able to go out as a workman by the time he has finished his schooling.

It is impossible to find schools for all the trades; hence, in many cases, it is necessary to learn them by working with some practical tradesman. The disadvantages of this method is the great amount of time required to learn all the principles. In a particular shop most of the work done may be of but one or two kinds. These do not give the young man the breadth of knowledge concerning the subject that he should have.

In this day of hurry and bustle the young man may become impatient to get into practice, but the master workman cannot be made without long experience. On learning a trade, thoroughness should be placed first. No young man should be satisfied with anything short of mastery.

5. **Effects on Individuals:** Working at the trades usually promotes regularity of habits and a stability of character. Honesty and precision should naturally grow out of the work. As there is a tendency on the part of the individual to become dependent on others, after having his labors directed for a certain time, he may loose a part of his initiative.

There is a danger that the tradesman will become somewhat narrow mentally, although it does not follow that he will need to be so. His work confines him in a restricted field and in order to keep his sympathies broad he should do considerable general reading, and should associate with those engaged in other pursuits.

Some trades, if followed too closely, tend to make the body misshapen. Exercise of the right kind may largely overcome this. Some trades are conducive to good health, while others have the opposite effect.

6. **The Tradesman's Pay:** The wages receiced by skilled workmen are usually decidedly in advance of the amount paid to common laborers. The class of work and the hours are usually more desirable also. The amount received for work in the different trades and under different conditions varies so much that it is useless to give any exact figures. The saying that a man who has a trade has a fortune is true in the sense that he can always make a good living under ordinary conditions. There is always a demand for men who can do special work particularly well, even when common laborers are out of employment.

If the man with a trade can make two dollars a day more

than the unskilled worker, he will make six hundred dollars a year more if there are three hundred working days. Six hundred dollars is interest on twelve thousand dollars at five percent. That would mean that the trade would be worth twelve thousand dollars to its possessor. While great fortunes are probably never made in the ordinary practice of a trade, still a good, honest income is fairly certain.

'An ordinary clerk," writes Wingate, "is not so well paid as a first-class mechanic. He has far less independence, and not half so good prospects. The mechanic's work is more healthful; he is less likely to lose his place in dull times, is only discharged from necessity, and has equal chances for promotion. The average clerk does not require special ability; but the mechanic must be intelligent, and, if he is industrious and observing, he improves daily. A mechanic with a kit of tools and enough money to hire a basement or a loft may start on his own account or he may work at home. If he has energy and friends he will have little trouble to get along. I believe that more mechanics than clerks own their homes; and, when they die, they leave their families better provided for."

7. **Opportunities open to Tradesmen:** The opportunities open to the man with a trade are largely dependent on his energy and ambition. He may be satisfied to do just an ordinary grade of work and receive medium pay, or he may be determined to rise to the top of his trade and command the highest compensation.

In almost all of the trades there is an opportunity to work up. Many of them grade into special phases and even into a different line. The carpenter may, through study and industry, become a contractor and later an architect. The boy who learns to be a printer may become a compositor, an editor or an author.

It is within the trade itself and not in the shifting to some other business that the great majority should look for their advancement. It is a great thing to be able to do the important work of the world with ones own hands, and especially to do some one thing better than any one else. Those who do the work are worthy of the highest respect and reward; and to be a master workman in some field is an ambition worthy to burn in the heart of the most promising young man.

There are infinite opportunities open to the mechanic in developing new machines to meet the demands of an ever advancing civilization, and so there are classes of original work growing out of most of the trades that call for the highest type of inventive genius.

8. **What Trade to Learn:** Every person should not learn the same trade, or it would be very quickly overcrowded. The condition by which a person finds himself surrounded, the law of supply and demand, his natural likings and ability, and a number of other things, must help to determine the choice that is made.

Most of the ordinary trades are in demand in the well settled communities, but in a newly settled region, it would be unwise to learn a trade for which there wouldl be no call, unless a person were willing to change his home.

It would probably be unwise to take up a trade that was already overcrowded. There is always room at the top, but it is more difficult to get to the top under some circumstances than under others. Probably the greatest thing to consider in deciding on a trade is a person's tastes and natural ability. Benjamin Franklin, telling of how his father wanted to help him, said, "He therefore sometimes took me to walk with him and see joiners, bricklayers, turners, braziers, etc., at their work, that he might observe by inclination, and endeavor to fix it on some trade or other on land." In deciding on a trade, it is a good thing to follow this method. Examine all that are available, and if other things are favorable, take the one toward which you naturally incline.

DISCUSSION OF LESSON 5.

1. What is a trade?
2. Name all the trades with which you are familiar.
3. If a person were going to learn some trade, what things should he consider in deciding which to choose?
4. Name some trades that promote health and some that injure it.
5. How does the pay of the tradesman compare with that of the unskilled laborer?
6. Discuss the various methods of learning trades.
7. What trades in your community offer the best opportunities to a young man?

Reference Books on The Trades.

Welding, R. N. Hart; Chemical Publishing Co., Easton, Pa.

How to use Wood-working Tools, C. Whitaker; D. C. Heath & Co., Boston, Mass.

A Text Book of Horeshoeing, Langwitz & Adams; J. B. Lippincott Co., Philadelphia, Pa.

Brass Founder's Manual, W. Graham; D. Appleton & Co., New York City, N. Y.
Practical Brick-laying, Adam Hammond, D. Appleton & Co., New York City, N. Y.
Bibliography of the Manual Arts, A. H. Chamberlain; A. Flanagan Co., Chicago, Ill.
Elementary Course in Woodwork, G. A. Ross; A. Flanagan Co., Chicago, Ill.
How to Become a Successful Electrician, T. O. Sloane; Norman W. Henley Pub. Co., N. Y.
Modern Machine Shop Construction, Equipment and Management, O. E. Perrigo; Norman W. Henley Pub. Co., N. Y.
Workshop Appliances, C. P. B. Shelley; Longmans, Green & Co., N. Y.
Mechanical Movements, Powers and Devices, G. D. Hiscox; Norman W. Henley Pub. Co., N. Y.
Modern Plumbing Illustrated, R. M. Starbuck; Norman W. Henley Pub. Co., N. Y.
Bent Iron Work, P. N. Hasluck; Cassel & Comany, N. Y.
The Expert Wood Finisher, Ashman Kelly; Ware Bros. Co., Philadelphia, Pa.
Shop Kinks, Grimshal; Ware Brothers Co., Philadelphia, Pa.
Leather Work, Leland; Macmillan Company, N. Y.

LESSON VI.

Business.

1. **Scope of Business:** Not only may business be a vocation in itself, but it necessarily enters into every other vocation and industry in the world Agriculture, mining, manufacturing, law, medicine, engineering, teaching, etc, all have their phases, and those who engage in these various occupations must know something about its transaction.

So important has commerce become to the welfare of mankind that the transaction of its affairs has called for the entire time of a great body of workers. It has been found necessary to organize commerce into its various branches for conveniences in operating. As a result a great many business vocations have been developed.

It is impossible for a nation to make any great advances in civilization if it devotes itself entirely to simple production, wthout any idea of exchange. It would be unwise, to produce all the commodities required by a community right at home. Each region, by its special conditions, can produce some things better than others.

While the agencies of business are probably not as essential as agriculture in supplying the absolute necessities of man, yet the development of civilization and the supplying of modern comforts would be impossible without commerce.

2. **Honesty in Business:** In correspondence with a great many prominent business men regarding desirable qualities of those engaged in business, practically every man placed honesty at the head of the list. This was not a matter of chance. The answer rested on a basic principle that has been proved by centuries of experience. Honesty is, if possible, more necessary in business than in many of the other walks of life, since commerce is based primarily on confidence.

Many false schemes are forced onto the business world, and many unprincipled men engage in commerce, but business in the main must be conducted "on the square" or it will not be successful. Some people have the idea that cunning, of the proper sort, may, in a measure, replace honesty, but they are usually discovered. This is illustrated by the story of two boys who lived in a small town. Both were very anxious to get a position

97971

in the town store as it offered splendid opportunities for advancement. The merchant had both of the boys help him, once in a while, but did not decide which one to employ regularly. He gave each of them a book, which he said he would be glad to have read. After a week or two he asked the boys if they had read the books. One said he had only had time to read one chapter. The other boy, wanting to create a good impression, said he had read his book through a number of times. He praised it in the highest terms, and said that each evening before going to bed he spent some time studying its contents. This, of course, pleased the merchant, and he thought he was ready to decide on his man. He went to the home of the boy to acquaint his parents with the opportunities he was going to offer their son. He was shown into the parlor to wait a few minutes. Here he found lying on the table the book he had given. To his great astonishment the leaves of the book had never been cut. When the parents came in he simply told them he would never be able to use their son again.

The young man who expects to enter a business career should have, as the most deeply set corner stone in his entire foundation, a determination to be absolutely honest. If he does this, the structure he may rear will be safe when the storms of life come. The author was very much impressed on one occasion by a conversation between the mother of a young man and his employer. In talking about how the young man was getting along the employer said: "Madam, your son is absolutely honest in all he does. I would trust everything I have in the world to his truthfulness." Tears filled the mother's eyes as she said, "Your words make me the most happy woman in all the world."

3. Training for Business: There are a number of ways in which a young man may prepare himself for a business career. It is indispensable for him to have at least a general education, in order that he may be able to meet others intelligently. A high school and college training are becoming more and more necessary. Many men, who have had but litle school training, have been very successful in business, but as competition becomes keener this is more difficult to do. The few extra years spent in getting an education will bring big returns when the time comes to face the stern realities of life.

In learning the technical side of business, there is probably no better way than to work up in the business itself. Many successful men have started as office boy and filled the various positions up to manager or superintendent. In some kinds of

business it takes nearly a lifetime of struggle from department to department before the top is reached.

In this day of schools for everything, the business college has developed along very practical lines, and the young man who expects to make some phase of commerce his vocation would do well to take a course in a business college. This would not altogether do away with the necessity for him to work up, but it would put him in a position to advance much more rapidly than if he had to learn every principle through the slow school of experience.

Each kind of business in addition to general training has special demands which it makes of those preparing to enter it. In railroading there are numerous departments of the service. The training is different for each. Some, indeed, are entirely out of the realm of business, but come under the technical subjects.

4. Getting a Start: Those who are pessimistic often say that it is impossible to get into anything these days without a pull. As a matter of fact, the world has never been more willing to have a person pass on his merits than it is today. It is true that friends are a good thing for any person to have, and they may help him to get an opportunity to prove himself; but unless he can "deliver the goods" all the pull in the world will not make him a success.

Some young men are all the time talking about, "getting in right;" and other things that have nothing to do with real merit. If they spent the time in real preparation that they waste in trying to "line things up" they would not need to worry so much about hard times and the unkindness of the world.

A young man was very anxious to become a member of the Cornell rowing crew. He tried to use his friends to get a "pull for him," thinking that would do more than tiresome practice. When the matter came to the attention of coach Courtney, who had not lost a race for years, he simply remarked that the only pull a man could get on the Cornell rowing crew was the pull he had at the end of the oar.

In business the only "pull" that amounts to anything is the work that can be done. The employer is not so much interested in your family connections, the people you have met, or the books you have read, as he is in your ability to do his work.

In getting a start in business the principal thing is to determine to give your best efforts to your work. Select the department you like best, then prepare yourself thoroughly and the rest will be easy.

The young man with a commercial training should rarely attempt to go into business for himself without first having practical experience with a good business man. It is usually better after learning the theory of business to enter the employ of the right kind of a firm to become familiar with the little practical details, even at a low salary, than to plunge blindly into something about which little is known.

The young man who feels himself above starting at the bottom of a business and working himself up will probably be a long time reaching the top of the ladder. The spirit of the true young American can be expressed something like this: "All I want is a chance to show what I can do: I ask for no favors nor special privileges, but am anxious to get into work and do my best. Place me at the bottom if you will, but watch me climb."

5. **Working up in the Business:** Some young men seem to have an idea that their chief aim in life should be to get a job. After securing employment and having their names entered on the payroll, they consider that the cause for special effort has been removed, and that it is their duty to do as little as possible and still hold the job. They are like the woman who was a very poor house keeper. She made no effort to keep herself tidy or to make home pleasant for her husband. Another lady one day reproved her for the course she was taking, whereupon she promptly replied. "Why, I am married and have got my man. I don't want to catch another man, so why should I fix up?" She had the idea that the mere getting of a husband was of more importance than the kind of a wife she made. So it is with many young men who think that the getting of a job is the only thing in connection with it that should give them any worry.

The young man who is not ambitious to work up, and who is not trying to improve is not worthy the position he now holds no matter how humble it may be.

6. **Room at the Top:** The old and much used saying that there is always room at the top has been constantly borne out by experience. It is the man at the foot of the ladder who is always in danger of being washed from his place by every wave of misfortune, but the man higher up stands secure. He can watch the waves dash, but he is above their reach. It is the man knowing but little of the business and receiving low wages who is laid off when the time of retrenchment comes.

In the various business activities there is keen competition for supremacy, and only those who can meet this competition are able to survive. There's no place for the weakling or the

man who will not try. It is the man who is full of energy, ability, honesty, and tact who is wanted. Such a one can always find a place. The world is anxious to pay him well for his services. The man who takes a position should try to be the most useful man in the employ of the firm. If he does this he will not need to worry about his position or salary.

7. **Getting on with People:** In commerce it is necessary to deal constantly with others. The ability to get along well with associates is an important element of success. The merchant who is cross and surly with his customers drives them away even though his goods are sold at a bargain. The traveling salesman who is able to make friends is the one who sells the most goods.

In order to get the best results the employer should have tact in handling his men. If he has trouble with his employes, it will be impossible for him to get the most out of them. On the other hand if he can gain their confidence and get them interested in the work they will do almost anything to help his business grow.

8. **Cost-Accounting and Scientific Management in Business:** This is a great day of efficiency in business. Every process is being subjected to the most careful study by improved methods of cost-accounting and scientific management. In many of the old-time business enterprises the only object of bookkeeping was to keep account of the bills receivable and bills payable. There was no thought of turning the light inward to see what was the trouble right at home. Now, however, every progressive business man studies his methods to see if they are the best that can be followed. The merchant keeps a cost-account with each department of his establishment so that he can tell just what profits are derived from each. The railroad, the bank, the insurance company, and the other branches of commerce, know exactly how they stand, which results in a great saving.

Every man who expects to follow business for a livelihood should acquaint himself with methods of cost-accounting and with managing affairs in the most efficient manner. He will then be in a position to do his work intelligently rather than merely feeling his way in the dark.

DISCUSSION OF LESSON 6.

1. Discuss the scope of business.
2. Why is business necessary?

3. What training should a young man entering business have?
4. Discuss the various ways open to begin business.
5. What is meant by cost-accounting?
6. Enumerate the desirable qualities of a business man.
7. Why is honesty particularly necessary in business?

Reference Books on Business.

Atlas of the World's Commerce, J. G. Batholomew.
A History of Commerce, Day; Longmans, Green & Co., N. Y.
Commercial Law, J. A. Lyons; Lyons & Carnahan, Chicago, Ill.
Human Nature in Selling Goods, J. H. Collins; Henry Altemus Co., Philadelphia, Pa.
Great American Industries, Transportation, W. F. Richeleau; A. Flanagan, Chicago, Ill.
Men Who See Things, W. H. Moody; A. C. McClurg & Co., Chicago, Ill.
The Transaction of Business and How to Win Fortune, Arthur Helps and Andrew Carnegie; Forbes & Co., Chicago, Ill.
The Making of a Merchant, H. N. Heginbotham; Forbes & Co., Chicago, Ill.
Thoughts on Business, W. P. Warren; Forbes & Co., Chicago, Ill.
Lectures on Commerce, H. R. Hatfield; University of Chicago, Press.
Study of Economics, C. J. Bullock; Silver, Burdette & Co., Boston, Mass.
Commercial Geography, J. W. Redway; Chas. Scribners Sons, N. Y.
The Theory of Business Enterprise, T. Zeblen; Chas. Scribners Sons, N. Y.
Credit and Its Uses, W. A. Prendergast; D. Appleton & Co., N. Y.
Getting a Living, .G L. Bolin; The Macmillan Co., N. Y.
Business and Education, F. A. Vanderlip; Duffield & Co., N. Y.
Introduction to Buriness Organization, Sparling; The Macmillan Co., N. Y.

LESSON VII.

Branches of Commerce.

1. **Merchandizing:** Merchandizing is one of the very oldest forms of commerce. With the beginning of organized society there was need for barter in the commodities of life. At first, sales were probably confined to a few simple articles of food and clothing; but today all the material wants of a complex civilization may be purchased in the market. Merchandizing has become a highly specialized business, organized into many departments. The country store, built at the crossroads and carried on as a side issue is very simple and may be conducted without much regard to business principles. The modern specialized, or department, store, on the other hand, requires very high ability in conducting its affairs.

Some people who make a practice of complaining at everything would have us believe that merchants are an unnecessary burden on society, and that they are living in luxury on wealth extorted from the needy. This is a very narrow point of view. Those who sell goods are probably as necessary to our advanced civilization as those who produce them directly. They enable the producer to dispose of his products and the consumer to obtain them.

A person to be a successful merchant should enjoy barter and trade. If he does not like to deal with his fellows in a business way he should select some other occupation. He should be pleasing in his personality and convincing in his address. He should be able to make and keep friends, and should enjoy mingling with people. He should be neat and orderly, and willing to put an unlimited amount of energy into his work.

The compensation obtained in selling goods depends largely on the individual, but the conditions under which he works will in part determine his success. Very many of those who enter this field fail. It is probable that the profits are no larger in proportion to the capital invested, and the risk, than in other kinds of business. Probably the chief cause of financial failure is the carrying of too large a stock of goods that soon become "hard stock." The ideal condition is to have a

comparatively small amount of capital invested in goods, that can be turned over often.

Persons of very low ability often find employment in stores, but they rarely get very far along in the business. Considerable intelligence and study, and a very great deal of hard work, are necessary to make a success as a merchant. A certain amount of capital, either of one's own, or borrowed, is required.

The young man who has ambitions to become a merchant can probably do no better than to get a good education and, in the meantime, spend his vacations in the right kind of a store. After having the proper education and practical experience, he may be in a position to enter business for himself if he has the capital. If he has no capital, he can often work up with a good firm to become manager and finally part or entire owner.

Merchandizing is a field that is constantly crowded, but there is always opportunity for the right kind of a man.

2. Banking: The banking business is one that is very often misunderstood. The "man in the street" often looks on the banker as being an individual of unlimited wealth whose chief work consists in counting and hoarding gold. As a matter of fact, he is a trustee or steward of the funds of other people. He takes the surplus wealth of the community and diverts it into channels where it can be made to produce other wealth. He stands in the position of the servant who was given the talents. If he does not make it produce, he is like the slothful servant who hid his lord's money in the earth.

The banker does not prosper without work. He must keep his fingers on the pulse of business and must be keen in his power of discernment. He must be especially cautious, since not only his own property is at stake, but the savings of numerous depositors must be safeguarded. This carries with it a great responsibility and no little worry.

In order to be a good banker a person must have the confidence of the community. He should live a life absolutely clean and blameless, so that his actions can in no way lead to mistrust. He should be systematic and orderly, and able to make friends. He must be willing to give his chief energies to his business and not be above spending extra hours to clear off the day's work when occasion demands.

The banker must have a broad insight into the different phases of business, for his success depends largely on his ability to judge between various enterprises. His training should include fundamental knowledge of finance, economics, law, agriculture, and, in fact, every activity of man in any way

connected with business transactions. He must act as an adviser alike to the man having money who is seeking a good investment and also to the man who wants capital to develop some industry.

The banking business tends to make those engaged in it conservative, exact, less optimistic, less inclined to take chances, and more careful in giving judgment. The conditions of success are measured by the number of customers of the bank, and the wisdom with which their affairs are handled. One of the chief aims is to build up confidence.

There is no way for a young man to make a success in the banking business without devoting much hard work to learning it in all its phases. He must know the grind of each stage of the work, and must not expect to become cashier or president without having first performed the humbler tasks.

3. **Transportation Activities:** In primitive times transportation was a very simple matter; but with the development of modern railroads, trolley systems, and steamship lines, the transfer of people and goods from place to place has become a business of gigantic proportions. Modern commerce depends for its existence on the development of comparatively cheap transportation rates. When sugar had to be hauled from the Missouri River to the Rocky Mountains in freight wagons the trade in sugar in the latter place was necessarily very limited. When people had to depend on stage coach and sailing boat to carry them from place to place they traveled but little.

In railroading alone there are many departments besides those classed strictly under the head of business. First, there is the work of the civil engineer who lays out the road and superintends its construction. Next, there is the industry of manufacturing equipment. After the road is in full operation, there is the work of keeping the road-bed and machinery in repair, the handling of the trains from the standpoint of the engineer and fireman as well as the conductor. There is the agent who represents the company at the various stations. Finally, there is the executive or, more strictly, the business phase of the work, with its numerous departments.

The boy wishing to become a railroad man should first decide which phase of the service he desires to enter. If he wishes to become a locomotive engineer, he can work in the roundhouse through the various divisions of the work, and as fireman, till finally he is prepared to stand at the throttle. Each division has its regular lines of promotion. A college training is a great advantage in any of the departments, and promotion is more rapid with the increased ability given by an education.

Since transportation systems are owned by corporations rather than by individuals, the railroad man is essentially a wage earner rather than the manager of his own business. The same is true of other transportation facilities.

4. Insurance: Many kinds of insurance have grown up in the last few years. These are necessary to lessen risks and thereby make various business enterprises more substantial and better able to obtain credit at reasonable rates. Those who decry the existence of insurance are ignorant of modern business methods.

Life and fire insurance are the kinds best known by the average person, although insurance against accident, hail, loss of vessels at sea, are all being better understood and more common each year. It is also becoming a common practice to insure valuable animals.

Insurance companies to be of any value must have large resources at their command. Without millions of dollars in backing, the fire insurance companies would not be able to make good at the time of a great conflagration like that of San Francisco. Life insurance companies would be bankrupt by an epidemic of disease unless they had large reserve funds.

This great amount of capital makes necessary the combination of wealth by a large number of individuals. Those working in the business, therefore, are usually officers or agents of a corporation rather than proprietors. Little capital is required on the part of the agent, but success demands the right kind of personality. Competition is so keen between the different companies that only a small percentage of those who enter the field as agents are successful.

The three important steps necessary for the agent to do business: first, to convince the prospective customer that insurance is a good thing; second, that he should insure; and third, that the company represented is the best for his condition. The selling of insurance calls for different methods than the selling of commodities. In the latter case, the main point is to show that the article offered for sale is better for the money than that of a competitor, while with insurance the chief difficulty is in creating a demand for it.

The work of managing insurance companies calls for a very high grade of business ability. The sums involved are so large that a comparatively small error, in making investments or developing policies, would result in great losses. Outside of honesty, and other similar virtues, probably the chief requisite for success in the insurance business is aggres-

siveness. Customers will not look up the business, but the business must be taken to them.

5. **Telegraph and Telephone:** The development, in the last few years, of a perfect web of telegraph and telephone wires over all parts of the civilized world, has made a demand for a great army of operators. There is good opportunity for employment at fair wages and the chance for advancement both in the technical and the business divisions is good. The speed and convenience of communication by telegraph and telephone will probably give these great industries a steady growth for years to come.

There are schools giving training in methods of operating the telegraph and the telephone, but the most common method of learning is by working up in a practical way. A training in the fundamentals of science and business would be of great assistance to any one expecting to become a specialist.

6. **Other Business Activities:** In addition to the branches of commerce already discussed, there are many others offering fine advantages, under certain conditions. The operation of hotels, boarding houses. restaurants, etc.. will always give employment to a great many people. In all of these the closest attention to detail is necessary. A customer is likely to be lost for a single inattention. regardless of any amount of previous good treatment. Other conditions of success are courtesy, affability, and industry.

There are often splendid opportunities for dealers in real estate. brokers and commission men. Success in these branches of business depends largely on the personality and industry of those operating them. The man who has the right kind of business ability can usually make a success in any branch of commerce if he gives it his best attention.

DISCUSSION OF LESSON 7.

1. Discuss the opportunities in merchandizing.
2. What are the responsibilities of the banker?
3. Discuss the improvements in transportation facilities that have been made during the last century.
4. Of what value is insurance to business?
5. Compare business as it is with what it would be without the telegraph and telephone.
6. Give some of the important conditions for success in the hotel business.

LESSON VIII.

Manufacturing.

1. Importance: The great industries of the day have been built up by the use of machinery in doing work that was once done by hand. The raw materials of the mines and farms have been converted into the numerous articles of commerce so cheaply that people of moderate means can now enjoy comforts that could formerly be had only by the rich. The use of new inventions in manufacturing has absolutely transformed the industries of the world in the last generation.

The manufactured articles produced in the United States in 1900 were worth more than eight billion dollars. The persons engaged in manufacturing and related industries numbered more than seven millions. There is hardly a town without some manufacturing establishment, and many communities depend for their support almost entirely on factories.

The difference in the methods of living between the savage and the civilized man is made possible chiefly by the use of manufactured articles. Every article of clothing, all of the house furnishings and much of the food used, in daily life, is worked over from raw materials into articles of use and beauty. The savage, dressed in his breech-cloth and living in a cave, may be surrounded by all the materials used by the most fashionably dressed lady living in a magnificently furnished mansion. In the one case the material is in the raw state, and in the other, it has been worked over to make it more useful.

2. Kinds of Manufacturing: The industries that may be classed under manufacturing are exceedingly varied. They include the making of all kinds of building materials, textiles, clothing, machinery, furniture, foods, books, etc. These various industries are often localized, either because of the supply of raw materials, power, or labor. The manufacture of textiles in the United States has been confined largely to a few cities in the eastern states; many of the important iron and steel manufacturing establishments have been built up around Pittsburg.

3. Advantages to Community: It is usually a great advantage to a community to have a manufacturing establishment in its midst. A steady market is furnished for raw materials and employment given to the population. Money is kept at home and is brought in from the outside.

Cache Valley, Utah, was for years considered to have fertile

soil, and the land sold at a good price; but when two beet sugar factories and a number of milk condenseries were established in the valley, land practically doubled in price within a very short time and the general prosperity of the region was considerably increased. The establishment of such industries as a canning factory in a region has often completely transformed it.

Factories are usually established near the centers of population, in order that labor may be secured. It is a great thing, however, for a rural community to have some establishment that can use the materials of the farm to advantage in making finished products.

4. **Undesirable Factory Conditions:** In some of the older factory communities of this country and Europe, conditions have been far from ideal from the point of view of the workers. Unsanitary surroundings, long hours, and low wages, have often kept the hands down to a miserable existence. Helpful legislation, labor organizations, improved machinery and a number of other forces are at present working to correct some of these evils. The profit-sharing system adopted by a number of manufacturing establishments is doing considerable to increase the efficiency of labor, and hence the profits. These will react to the benefit of the workers.

5. **Scientific-Management in Manufacturing:** The rapid rise of the United States in the production of certain manufactured articles is due largely to the adoption of the most up-to-date methods and machinery. Marden tells us that the great Pillsbury Flour Mills, of Minnesota, put in forty thousand dollars worth of new machinery, but it was no sooner set to running than some one invented a better process. The proprietors instantly ripped up the new and bought the newest. The superintendent of a Massachusetts factory, where a thousand looms were at work, said to Josiah Strong, who was visiting, "Do you see that machine by your side? Well, the one that stood there twelve months ago has been supplanted three times during the year."

In manufacturing, perhaps more than in any other kind of human endeavor, is it necessary scientifically to examine every process to see that it is reduced to the greatest possible refinement. All unnecessary movements and waste of energy must be eliminated. If the efficiency of one thousand hands can be increased ten per cent by improved methods, it is the same as saving the work of one hundred hands. This soon counts up in money.

During Mr. Carnegie's active days in manufacturing steel, he had a department, costing eighty thousand dollars a year, whose sole business was to study the workings of the plant with a view to improving its operations. This department did not add a dollar

directly to the earnings of the business, but it enabled Mr. Carnegie to locate weak points, the strengthening of which greatly increased the profits.

6. The Handling of Men: The ability to handle men is one of the most important characteristics of the manufacturer or the factory foreman. Some people naturally antagonize those with whom they work, while others, by their mere presence, call forth respect and confidence. In manufacturing, the profits are made on the work of the hands, so the success of the enterprise will depend largely on the amount each can accomplish.

Many different methods are adopted to obtain the co-operation of the workers and to increase their output. All of these rest for their success not so much on set rules as on the energy and ingenuity of the overseers. Men when considered as so many mere machines will not give their best service. The human side of them must be appealed to. Even the ignorant laborer doing the most mechanical routine work responds readily to human sympathy. The employer or foreman, therefore, who wishes success must expect to deal with the human element in his employes, and must devote his own attention and sympathies to the work if he expects their energies to be utilized efficiently.

7. Desirable Qualities in a Manufacturer: There are so many grades of manufacturing, and the qualities for these so diverse, that it is impossible to outline in any detail what the manufacturer should know and the personal qualities he should possess. The shoemaker at his bench, and the maker of the most up-to-date locomotive, are both manufacturers, yet the preparation for the two is very different.

The manufacturer must buy the raw materials, he must work them over into the desired articles, and in turn, must find a market for his products. This means that he must have business ability in addition to technical skill. The writer once knew a young man who was possessed of exceptional mechanical genius. He devised and successfully made a number of useful articles, but he could not make the business of manufacturing them pay. He gave his entire thought to the technical, and as a result the business ran at loose ends and became insolvent. He failed in a number of similar enterprises, not because his wares could not be produced at a profit, but because he had no ability or taste for the business side of the work. When his creditors finally took over this part of the business, leaving him entirely to the technical phase, the industry was put on its feet and make to yield a handsome profit.

The manufacturer should have a broad sympathy with mankind; he should have courage and ability to hold firm to his purposes; he should be loyal to his associates as well as honest and

sincere in his dealing with them; he should have a good understanding of business principles, and know the technical side of making his products.

8. How to Become a Manufacturer: The young man having the proper personal qualities, will find some phase of manufacturing to be a very desirable vocation. There is a good opportunity to use a great deal of originality and, if proper judgment is exercised, fair success may be expected. There is always an opportunity to work up in some business that is already well established, and it is often possible to develop something new.

A general education should first be obtained. This ought to be followed by the special training required in the industry to be entered. The natural sciences, and particularly, chemistry and physics serve as an important foundation. Every book treating of the subject ought to be read and studied. Too often, out-of-date methods are followed when a little study would show improvements that could be introduced with profit.

The would-be manufacturer must not be afraid to enter the business at the bottom and work up. Getting into some good establishment and gradually rising as ability is developed is probably the best way to get a start. There is nothing particularly attractive about manufacturing for the man whose only ambition is to hold down a ten-dollar-a-week job and who does not care to work up.

DISCUSSION OF LESSON 8.

1. Discuss the relation of manufacturing to modern civilization.
2. What kinds of manufacturing establishments are there in your community?
3. Of what advantages are manufacturing institutions to a community?
4. Give some methods of checking up the efficiency of a plant.
5. Why is the handling of men so important for the manufacturer?
6. What new manufactories do you think would pay in your vicinity?

Reference Books on Manufacturing.

Modern Brick Making, A. B. Searle; D. Van Nostrand Co., N. Y.
Technology of Sugar, J. G. McIntosh; D. Van Nostrand Co., N. Y
The Manufacture of Chemical Manures, J. Fritsch; D. Van Nostrand Co., N. Y.
Flour Milling, Amos; Longmans, Green & Co., N. Y.
Great American Industries: Manufactures, W. F. Rochelean; A. Flanagan Co., Chicago, Ill.
The Story of Textiles, Perry Walton; John S. Lawrence, Boston, Mass.

LESSON IX.

Engineering and Architecture.

I. Engineering.

1. Kinds of Engineering: Engineering has many divisions among which are: Military Engineering, Civil Engineering, Mechanical Engineering, Electrical Engineering, Mining Engineering, Agricultural Engineering, Chemical Engineering. Each of these major divisions may again be subdivided according to the class of work to be done.

The days when one man could know everything about engineering have passed. The tendency now is to specialize on some branch of the main group.

2. Importance of Engineering: Practically every field of human endeavor is indebted to the engineer, who must be a forerunner of civilization in a new country, and an indispensable aid to intensive construction in places that have long been settled. "The importance of this profession," says one engineer, "is realized when we remember that it has made possible the modern systems of travel on land and water, the transformation of the desert waste throughout the world, the modern means of communication by mail, telegraph and telephone, the building of homes, the sanitation of towns and cities, and the lighting of homes, streets, and public buildings."

3. Desirable Qualities of an Engineer: "The engineer profession requires in the man the same character which is so essential to the success of any one following other vocations of life. The rules of honesty, loyalty, perseverance, self-denial, etc., which are so elementary, and at the same time so fundamental, are required in this profession. However, personal adaptation for the work is probably more essential in engineering, than in some of the other vocations of life." A good physique and ability to do hard work are indispensable.

One prominent engineer has the following to say: "To be a successful engineer requires: 1st, Ability to meet and do business with one's fellow men in a pleasing way; 2nd, The possession of a mind that is able to grasp big problems and to prepare satisfactory solutions to these problems quickly; 3rd, Ability to hold one's temper under trying conditions, and 4th,

Willingness and ability to render the same courteous treatment to the individual who has but little business to do, as to the individual having big business interests that need attention." An engineer must be resourceful, and able to meet all kinds of unexpected emergencies. In his work he is constantly meeting new conditions, and he must find a way to face them.

The following story related by Boyles, late of the "Iron Age" and retold by Marden, illustrates the kind of men who make successful engineers: "A bright lad, with clear title to write A. B. and M. E. after his name, went to work in a shop where an air compressor was used under somewhat peculiar circumstances. His duty was to run this compressor, keep it clean and do whatever else the foreman thought him fit for. No one knew that he was an enineer with a degree, or that he could have played schoolmaster to the foreman or superintendent. He took good care of the machine under his charge, but the governor gave trouble, and the representative of the makers was sent for. He came, looked it over, and spent a fortnight trying to make it work properly. Then another man of higher rank came and spent another week on the same job. The young man answered questions respectfully and asked them so intelligently that he soon gathered a great deal of useful information.

"Among other facts, he learned that a simple, practical, and reliable governor for air compressors was greatly needed and that to devise one would repay effort. He got out his books, read all available literature on air compressors, and went to work on the problem. In about three months he had found a new principle in air compressor governors, had worked out its formulae under all conditions of constant and variable pressure, had made a full set of drawings, had them dated and witnessed, and was ready to 'talk business.' He approached the superintendent of his own shop, but got no other satisfaction than that the concern had no money to waste on amateur experiments with other people's machines. He then wrote to the general manager of the works who built the compressor, giving a brief statement of what he had done. By return mail he received a railroad ticket and an invitation to visit the works.

"The result was that his idea was enthusiastically approved, and arrangements were made for patenting it in every country having a patent system, and the young man was offered a position on the engineering staff of the works, which he promptly accepted. When he returned to the shop in which he had originally worked, it was through the office instead of the gate and his errand was to perfect the air compressor he

had tended by equipping it with a governor. He is now chief engineer of the concern he went to with nothing but a well considered and useful idea. If the young engineer will use what he knows in such work as he has a chance to do, the fact of his capacity for more responsible duties will soon appear, and he will find that the road to the top is open to him,—whether in the shop in which his career begins, or in another, is immaterial. He will have more opportunities than he has time to avail himself of."

4. **Preparation for Engineering:** Engineers are pretty well agreed that it would be unwise for a young man to attempt to follow engineering as a vocation without a college training in the subject. There are a few of the simpler kinds of work that can be done without much special training and a bright person can pick up most of the necessary facts by working with others who are well trained; but in a technical subject like engineering, experience is a very slow schoolmaster.

One difficulty with undertaking to do work of this kind without adequate preparation is that just as a good start is made and work begins to come, a person finds himself unable, on account of lack of training, to take the most desirable contracts. He is constantly laboring against a handicap.

A four-years' college course above the high school, to which is added a number of years of practical experience, is the preparation usually considered necessary for the man who poses as a thorough engineer. It is a mistake for a person to undertake difficult engineering work without being prepared for it. The effects of a failure in this field are very hard to overcome. A thorough training in mathematics and the fundamentals of science are necessary.

5. **Opportunities in Engineering:** This is a day of construction and development of all classes, and the engineer is in demand to plan and carry out these works. Whether the country is new or old, there is always something for him to do. There are many opportunities for those who can discover and outline profitable enterprises, and place them before the people who want to find such undertakings. There is call for reliable men for private corporation and government work.

Some of the branches of engineering have become somewhat crowded with young men having no particular ability, but the engineers of known merit have been able to find plenty to do. Those who are able to harness the forces of nature for the use of man can always find problems, the solution of which will be profitable. It is a glorious occupation to be acquiring

dominion over the earth and its forces and using them for the welfare of mankind.

II. Architecture.

"The most majestic of 'The Sister Arts'
Is that which builds; the eldest of them all
To whom the others are but handmaids
And servitors, being but imitation, not creation."
—*Longfellow.*

1. **Definition of Architecture:** According to Williams, "Architecture, in its limited sense, is the art of designing and building houses; but, in its widest sense, it is the art of planning and erecting all kinds of structures and work from building material. The work constructed may be of many kinds; as, bridges, pyramids, monuments, walls, towers, forts, ships, arches, aqueducts, gateways, shrines, tombs, amphitheatres, peristyles, arcades, pillars, pergolas, ocean piers, canal locks, viaducts, docks, etc. Architecture is the art of building."

It is the combination of an art, a science, and a business. "It is the most useful of the fine arts and the most noble of the useful arts." "Art utility, construction, sanitation, economy and safety are its subjects." Good architecture must include ideas of beauty, usefulness and economy.

2. **Importance of Architecture:** More than almost anything else, architecture is the visible expression of human progress. The structures reared by a people are an index to their accomplishments. Next in importance to being properly fed and clothed, people should be adequately housed. Buildings should be appropriate and well proportioned. There is a great waste in money and in beauty by poor taste in planning. The abodes of men endure for centuries and mistakes in construction may remain to plague many succeeding generations. A lack of harmony may be constantly offensive to the sensitive: a bad arrangement may cause an untold waste in energy and a loss of comfort; and proper planning may greatly decrease the cost of construction. People with good business judgment usually employ an architect to plan their buildings, while others may leave the planning to chance.

3. **Qualities of an Architect:** John Galen Harvard, architect of the University of California, says: "No other art or profession requires in its followers such a combination of qualities as does architecture. The soul of the poet, the eye of the painter, the practicability of the shopkeeper and the mechanical knowledge of the master craftsman, are the attributes of

the ideal architect. Probably no man ever possessed all of these qualities in sufficient degree to deserve the appellation, 'An ideal architect.' Yet there have been great men who have proved that the real in architecture can be brought close to the ideal. These are the men who have discerned that beauty and utility, architecture's prime elements, are closely related, and can be brought together in harmonious and impressive unities.

"Many men who follow the profession of the architect can not, or do not, express in their work this dual nature of the art. Some of them are able builders. They erect most convenient houses,—excellent shelters from the rains and snows, the cold and heat; but I think nature desires that those who raise permanent structures in her domains shall give them a beauty in keeping with her own. Those who overlook this, violate universal harmony. Others in the profession err in the opposite direction. Forgetting that all material things have a foundation in Mother Earth, they make designs of buildings that are veritable castles in the air,—charming, but impossible, unless reduced to practicability by others. The first of these classes are builders; the second, artists. Neither, in my opinion, are true architects."

4. **Training for Architecture:** The training of an architect cannot be too broad. He should have a good knowledge of art, history, science and business. He must be a designer of the new as well as follower of the old. In Europe training has, in the past, been given by apprenticeship, while in America most of the architects have received their training in technical schools.

In addition to study at an institution, a man who is preparing himself as an architect should do considerable traveling in order to study the better examples of architecture, otherwise his breadth of view will be limited. He would do well to spend a number of years working with a well established architect before beginning for himself.

5. **Opportunities in Architecture:** There are already more persons attempting to practice architecture than can find work, but those who are best fitted for the work have more than they can do. It is the men of only ordinary training and ability that find it difficult to get employment.

People in general should be educated up to employing architects more than they do. If this were done many expensive mistakes would be avoided. This is particularly true in country districts. Here the buildings are usually constructed without any plan, and they are often not at all suited to the conditions for which they are intended. True, there are no

great inducements to take architects into the country, as the people who live there are not converted to paying out money for plans, but there is a splendid opportunity to do good by working up a sentiment for better buildings on the farm.

This is an age of building, when all of the discoveries of science are applied in making structures better suited to the needs of civilization. There is an opportunity for inventive genius to be used in designing structures that will more fully meet the needs of commerce.

DISCUSSION OF LESSON 9.

1. Discuss the different kinds of engineering.
2. What is the relation of engineering to the development of a new country?
3. How can engineering be used in large cities?
4. Tell how an engineer can receive his training.
5. What opportunities are at present open for engineers?
6. Discuss the manner in which engineering and architecture are related.
7. Outline an ideal training for the architect.

Reference Books on Engineering.

Engineering of Today, L. W. Corbin; J. B. Lippincott Co., Philadelphia, Pa.
Mechanical Drawing, Books 1 and 2, B. E. Spink et. al.; Atkinsosn, Mentzer & Co., Chicago, Ill.
The Winning of Barbara Worth, H. B. Wright; Book Supply Co., Chicago, Ill.
Lives of the Engineers, 5 vols., Samuel Smiles.
Architectural Engineering, J. K. Freitag; John Wiley & Sons, N. Y.
Proceedings of American Society of Civil Engineers and other Engineering Societies.

Reference Books on Architecture.

History of Architecture, B. Fletcher; Chas. Scribners Sons, N. Y.
Architcture for General Readers, H. H. Statham; Chas. Scribners Sons, N. Y.
Architecture and the Allied Arts, A. M. Brooks; Bobbs, Merrill Co., Indianapolis, Ind.
Outlines of Art History, Vol. 1, Architecture, J. F. Hopkins; Educational Publishing Co., Boston, Mass.
Lessons in Art, Vol. 1, Architecture, W. H. Williams; Educational Publishing Co., Boston, Mass.
Handbook of Architecture, Rosengarten; Ferguson & Co.
Seven Lamps of Architecture, John Ruskin.
Architects and Builders' Pocket Book, Kidder.
History of Architecture in all Countries, Ferguson.
Architecture for General Readers, Stratham.
History of Architecture, Sturgis.

LESSON X.

Medicine, Law and Politics.

I Medicine.

1. **Importance:** "In the health of the people lies the happiness, strength and prosperity of the nation." Any people, no matter what their natural strength, cannot accomplish anything worth while when torn with disease and plagues. The strongest individual is rendered entirely helpless when attacked by sickness. Good health, therefore, is probably the greatest essential to the well being of mankind.

In earlier times all forms of sickness were attributed to the ill will of the gods, and man was thought to have practically no control over disease. Hippocrates, a Great physician and philosopher, living during the fifth centruy before Christ, laid the foundation of medicine by attributing sickness to some physical cause and trying to find a remedy for it. The discoveries of modern science in chemistry; physics, physiology and bacteriology have given new means of studying disease and methods of combating it. The great thought of the age is to discover the cause of sickness and to find methods of preventing it. The maxim that "an ounce of preventive is worth a pound of cure," has been used as a constant guide.

To those who study medicine is intrusted the health of the community, and therefore the well being of mankind. They must be the leaders and must point the way to others. This is an age when every man is more or less familiar with the principles underlying the preservation of health, but he must be constantly guided by the man who has made a special study of medicine.

2. **The Prospective Doctor:** The young man who is considering medicine as a vocation should carefully take stock of himself to see if he is adapted to the work. One young man, whose parents were well-to-do, complied with their request to study medicine. He was sent to the best college that could be found, but after spending a number of years in study, he found himself entirely unsuited to the profession. Further, it was very distasteful to him. Needless to say he did not practice successfully. Had more attention been given to the

question at first, a number of valuable years and a great deal of money could have been saved.

A young man who lived in a small town where the doctor was making a great deal of money decided he would study medicine. He bent every energy to prepare himself for a medical college. One day he read an article which showed that the money made by doctors did not average more than that made in a number of other vocations. This seemed to take away all his ambition to become a doctor. He had been thinking entirely of the money. Fortunately he took up another line.

Dr. George F. Shrady, who was General Grans physician, tells, in the following words, some of the things to be kept in mind by the young man who expects to study medicine:

"In the first place, your young man must consider whether or not he is suited for the medical profession at all. Does he experience a desire, an absolute call toward the life of a physician? Does he look upon medicine as something for more than a mere money-making pursuit? Is he content to devote his whole mind to the study of medical science and its development, to study morning, noon and night, and to continue unceasingly to study until death shall summon him to his reward? Unless he can answer in the affirmative, he would better give up the thought of becoming a doctor."

Good health is an absolute necessity for one having a successful practice as a physician. Calls are so irregular and, during certain seasons, so numerous that an "iron constitution" is necessary to keep up under the strain.

The doctor, to be a successful practitioner, should have a cheerful disposition, and be able to get along well with people. There are many men who are thoroughly familiar with the principles of medicine, who make a miserable failure in practice on account of their dispositions.

3. **Only Good Doctors Needed:** A report of the Carnegie Foundation on Medical Education has the following to say about the need for better trained medical men:

"For twenty-five years past there has been an enormous over-production of uneducated and ill trained medical practitioners. This has been in absolute disregard of the public welfare. Taking the United States as a whole, physicians are four or five times as numerous in proportion to population as in older countries like Germany. In a town of two thousand people one will find, in most of our states, from five to eight physicians where two well trained men could do the work efficiently and make a competent livelihood. When, however, six or eight

ill trained physicians undertake to get a living in a town which will support only two, the whole plan of professional conduct is lowered; in the struggle that ensues each man becomes intent on his own practice, public health and sanitation are neglected, and the ideals and standards of the profession tend to demoralization."

There are more than one hundred and thirty thousand physicians in this country. This is, perhaps, larger than the number should be, but it does not imply that no others should enter the profession. On the other hand, there never was a better opportunity in the practice of medicine for men having the proper training and personality.

Since the health of the people must be left largely in the hands of the "profession," it is important that all who practice come up to the highest possible standard. A poor farmer, aside from the bad example, could do but little harm, but a poor doctor may jeopardize the health of an entire community.

4. **Preparing to be a Doctor:** Medicine is a profession that cannot be practiced without a very considerable amount of technical training. At present the regular medical course embraces four years of study in a medical college preceded by certain preparatory work and followed by practice in a hospital.

The best medical colleges are now requiring for entrance, in addition to four years high school, three or four years of college work, in sciences and related subjects. Where the chemistry, physiology, bacteriology, etc., have been taken before entering the medical college, there is much more time left to study subjects relating more particularly to medicine.

As a preparatory step young men often find it advantageous to study in the office of a reliable physician. This preliminary study and observation make them more able to grasp the theoretical work of the school.

5. **Beginning Practice:** Before the graduate from college goes out into the world for himself, he should have a year of hospital practice in a large city. The cases met with here will so fix principles on his mind that he will be benefited throughout his entire future practice.

Even if a doctor expects to specialize later, it is an excellent thing for him to have a few years of general practice, to be used as a foundation for his specialty.

A young physician cannot expect ordinarily to jump into a large practice all at once. It takes years to build up confidence and to get thoroughly established. The getting of the diploma does not constitute the entire battle. In order to be worthy of a good practice, constant work is necessary. Doctor

Shrady, after discussing the preparation a doctor should have, adds:

"Equipped thus thoroughly for a practical start in life, let Doctor Young Man not lay aside his books; until death beckons him away, he must read and study. All the new books, all the medical periodicals, all the latest instruments and contrivances, must be familiar to him. He must keep fully abreast of the rapid tide of medical improvement, or else drop helplessly and almost uselessly behind. From the day that I was graduated, I have never ceased to study, and I shall never cease to study until the end. If a young man does not like the prospect of life-long labor, let him not hope to become a successful physician."

6. **Dentistry:** There are about thirty thousand dentists in the United States, or nearly one fourth as many as there are physicians. In his study the dentist has many things in common with the physician. The requirements, however, are not usually as high, and the field for the exercise of special genius not so great.

II Law.

1. **Need of Law:** "Orderly and well regulated society," writes a successful lawyer, "could not exist without an authoritative pronouncement of the rules governing the activities of the units composing that society, as well as the society itself. This pronouncement, whether it comes from the single individual sovereign, from a body of rulers, from the representative of the people or the people themselves, is the law of society.

"It follows that without law there could be no organized society, and consequently law is a fundamental and basic necessity. Just in proportion as society becomes more highly organized, and its activities more complex, it demands for its administration special skill and knowledge. As food is unconditionally necessary to man's physical existence, so law is unconditionally necessary to the existence of the social body, and just as the necessity for food creates an imperative demand for a special knowledge and skill in its production, so the need of society creates an imperative demand for the services of those skilled in the administration of law. Law as a vocation, therefore, is a social necessity."

2. **Desirable Qualities in a Lawyer:** There is probably no vocation having as divers effects on those practicing it as the law. Those who are honest and have a love for justice find a wonderful opportunity for service along these lines, while per-

sons of low character find in the law a means of stooping to all kinds of trickery and foul play. It is important for the welfare of society that those engaging in the practice of law be men of sterling qualities.

One judge of considerable experience expresses his ideas of conditions of success as follows: "First, absolute honesty, second, absolute honesty, third, absolute honesty, fourth, absolute honesty, and fifth, absolute honesty."

Another prominent judge says: "The personal qualities desirable in the practice of law consist primarily in those common to all vocations, viz: Integrity, industry, and stick-to-itiveness. The special mental qualification, however, is a clear analytical mind, without which no lawyer will ever be more than ordinarily successful. Apart from this necessary mental attribute, other qualifications are quite diversified, and generally result in the ultimate natural selection of legal specialists.

"The person possessing alertness, quick-witted judgment of human nature, ready discernment of facts, and of the methods for unraveling them, ability to plausibly and goodnaturedly impress his ideas upon the tribunal he confronts, makes the most successful court attendant and trial lawyer. The individual having a more deliberate and contemplative mind, becomes the legal adviser, the office lawyer, the brief-maker, the law professor or the author of legal literature. The lawyer having patience, a calm and impartial judgment, and a general all round knowledge of human affairs, usually becomes the best presiding judge."

Young men often think that if they are successful in a college debate or have ability in declamation, they should become lawyers at once, when they may in reality not be at all suited to the profession. The Lord Chief-Justice of England said regarding prospective lawyers: "I name love of the profession as the first qualification, I name physical health and energy as the second. No man of weak health ought to be advised to go to the bar. For mental qualifications, clear-headed common sense. There remains one other main consideration to be taken into account, namely: ability to wait. Unless a man has the means to maintain himself, living frugally for some years, or the means of earning enough to maintain himself in this fashion, say by his pen or otherwise, he ought to hesitate before going to the bar."

3. **Preparation for Legal Practice:** "The best preparation for practice, after an inherent liking for the nature of the work, is a wide acquaintance with human affairs. The practitioner is dealing always with business activities of others.

There is scarcely a branch of human knowledge or activity that the lawyer does not have to study. To try a case successfully, involving mining, irrigation, livestock, physical injuries, and so on to infinity, the lawyer must make himself familiar with all these subjects. The more intimate the acquaintance of the practitioner with the details of all the other vocations, the more successful he would be. A training in logical thinking and accurate deduction, wide knowledge of history and economics, together with facility and technical skill in the use of English, would add greatly to the lawyer's equipment." In these days of good schools, the only safe recommendation is that the prospective lawyer attend a regular law school for his technical training. Many successful lawyers have obtained their knowledge of the law by studying in a law office or by reading alone. This method, however, is likely to leave a person without the broad knowledge of the principles of law that is obtained in a first class college.

After graduating from his course, it is a good plan to spend a few years in the office of a good law firm. The school teaches the principles, and work in an office gives the needed preliminary practice.

4. **Opportunities in the Law:** In the United States, law is probably the most overcrowded of all the professions. There are in the country—about one hundred and fifteen thousand lawyers, the greater part of whom are not successful. In Chicago where there are five thousand lawyers, most of the legal work is done by about one thousand, the others merely existing. New York has more lawyers than all France.

Probably one reason why there is such a mania for the study of law in America is that it is considered as a stepping stone to politics. Another reason is the high fees sometimes paid for individual cases. These are uncommon, but they act as a stimulant similar to the occasional "lucky strike" found by the prospector. Very few men get rich in the practice of law, but some lawyers use their profession as a means of making profitable business connections. "Ninety-five percent," says Austin Fletcher of the New York Bar, "of those who enter upon the practice of the law would probably have done much better if they had chosen a different kind of work. Not more than five percent attain a genuine success, in accomplishment or reward. No one should enter any of the learned professions because he believes it offers large pecuniary promise. If one prefers the law to any other occupation, he posessses one of the elements of success in taking it up. He should next be certain that he has sufficient stamina to hold the moral rudder true, for

there is no profession or business vocation which requires a keener moral sense and greater strength of character than the practice of the law." Of mere pettifoggers, legal tricksters, and practitioners of low ability, the country has too many; but there is still a crying need of men of character and ability to assist in maintaining the rights of mankind.

III Politics.

1. **Definition:** The word politics is used to express a number of very different things. To many, it means a system of graft entered into by a number of tricksters working under the cloak of government. This, however, is not its true meaning any more than farming means the raising of inferior products of the soil to be used in cheating purchasers out of their money.

The Standard Dictionary defines politics as being, "The branch of civics that treats of the principles of civil government and the conduct of state affairs; the administration of public affairs in the interest of the peace, prosperity, and safety of the state; statecraft; political science: in a wide sense embracing the science of government and civil polity."

Thus it is the management of public affairs—those pertaining to society taken as a unit. Dishonest men may use it to further their own ends, but this does not make the subject any the less important.

2. **Importance of Politics:** "Politics, or the science of government," says a member of Congress," is the greatest and most profound study of mankind, and has attracted to its consideration in all ages public-spirited men of high character, great knowledge, and profound wisdom. A full knowledge of the true principles of government and the ability to conform to them is the highest degree of intelligence. Once having mastered this science the way is clear for unimpeded progress in every other vocation in which human effort is enlisted."

Many people are pessimistic in their view of politics. They simply say: "Politics is corrupt, and the less a person has to do with it the better he will be off." They follow their own advice and have nothing to do with it. If politics has degenerated in a free country like ours, it is because the masses of the people have left the subjecct entirely alone. They have not taken the trouble to attend primaries or even to vote, and then they complain that conditions are not as they should be. The only way to keep dishonest men from running public affairs is for those who are honest to take part themselves.

Every man of ability living under a free government owes it to himself, to his family, to the nation and to posterity, to lend his strength to making the government what it should be. There are many who, if a merchant should make a few cents overcharge on a bill of goods, would spend any amount of time getting it corrected; yet when questions of national importance are at stake, they will not take a few minutes to study the issues or make any effort to have good men elected or good mesaures adopted. There is a tendency to leave these matters to the other fellow.

3. Politics as a Career: Politics should probably not be considered as a life's vocation, since it is usually an outgrowth of success in some other field. The person who devotes his time to the seeking of public office is sure to meet with disappointment, sooner or later.

Shakespeare, in his play Henry VIII, shows how unsafe is the ambition for honors of office. He makes Cardinal Wolsey, who has spent a lifetime trying to satisfy his lust for official preferment, voice his disappointment as follows:

"Farewell, a long farewell, to all my greatness!
This is the state of man; today he puts forth
The tender leaves of hope, tomorrow blossoms,
And bears his blushing honors thick upon him,
The third day comes a frost, a killing frost;
And—when he thinks. good easy man, full surely
His greatness is ripening, nips his roots,
And then he falls, as I do. I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory;
But far beyond my depth: my high blown pride
At length broke under me; and now has left me,
Weary and old with service, to the mercy
Of a rude stream, that must forever hide me."

* * * * * * * * * * *

"Let's dry our eyes; and thus far hear me, Cromwell;
And—when I am forgotten, as I shall be;
And sleep in dull, cold marble where no mention
Of me more must be heard of—say, I taught thee;
Say, Wolsey—that once trod the ways of glory,
And sounded all the depth and shoals of honor—
Found thee a way out of his wreck, to rise in;
A sure and safe one, though thy master missed it.
Mark but my fall and that that ruined me.
Cromwell, I charge thee; fling away ambition;
By that sin fell the angels; how can man, then,
The image of his maker, hope to win by 't?
Love thyself last; cherish those hearts that hate thee,
Corruption wins not more than honesty;
Still in thy right hand carry gentle peace
To silence envious tongues. Be just and fear not;

Let all the ends thou aimest at, be thy country's,
Thy God's, and truth's, then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr."

Even though there are often disappointments attending the holding of public office, it is necessary for someone to administer the affairs of government. To the person with pure motives, the public service affords an opportunity to do good, and, as such, it should be considered as a compliment and something worth striving for. "The office should seek the man, not the man the office."

There are good opportunities in the town, the county, the state, and the nation for young men of ability to spend a few years as holders of office. There is also a call for all to take an interest in political affairs and to do what they can to improve the methods of government. Nothing but contempt, however, should be given the man who tries to exploit the public good for personal gain, and whose only interest in politics lies in the money he can make out of it.

DISCUSSION OF LESSON 10.

1. Explain the importance of medicine.
2. What are some of the qualities a person should possess before studying medicine?
3. Why should none but good doctors be allowed to practice?
4. What preparation should a doctor have?
5. Compare dentistry with medicine as a profession.
6. Why are lawyers needed?
7. Why is a strong character a desirable quality in a lawyer?
8. Outline how a young man may become a lawyer.
9. Why should every person take an interest in politics?
10. What is the field of politics?

Reference Books on Medicine.

Text books used in Medical courses.

The following are somewhat general:

People's Medical Guide, Grinshaw; The Macmillan Co., N. Y.
Dictionary of Terms used in Medicine and the Collateral Sciences, Hoblyn; The Macmillan Co., N. Y.
Practical Points in Nursing, Stoney; W. B. Sanders Co., Philadelphia, Pa.
First Aid to the Injured, Marrow; W. B. Sanders Co., Philadelphia, Pa.
Manual of Personal Hygiene, Pyle; W. B. Sanders Co., Philadelphia, Pa.
The Care of the Body, R. S. Woodworth; The Macmillan Co., N. Y.

Backwoods Surgery and Medicine, C. S. Moody; Outing Publishing Co., N. Y.

Reference Books on Law.

The text books of regular law schools.

Blackstone, Kent, and many other commentaries are often read by those beginning the study of law. Reading should be done under the direction of a good lawyer.

Reference Books on Politics

Political Science, F. D. Woolsey; Charles Scribners Sons, N. Y.
Government of American Cities, H. E. Deming; G. P. Putnam's Sons, N. Y.
The State, Woodrow Wilson; D. C. Heath & Co., Boston, Mass.
The Government of State and Nation, L. B. Kellogg; D. C. Heath & Co., Boston, Mass.
Civil Government of Utah, Geo. Thomas; D. C. Heath & Co., Boston, Mass.
The State, F. Oppenheimer; Bobbs, Merrill & Co., Indianapolis, Ind.
An Introduction to Political Parties and Practical Politics, P. O. Ray; Charles Scribners Sons, N. Y.
Politics, Emersons Essays, Chapter 19, R. W. Emerson.
The American Commonwealth, Jas. Bryce; The Macmillan Co., N. Y.
World Politics, P. S. Reinsch; The Macmillan Co., N. Y.
American Politics, Alexander Johnston; Henry Holt & Co., N. Y.
The Rise anl Growth of American Politics, H. J. Ford; The Macmillan Co., N. Y.
American Municipal Progress Charles Zueblin; The Macmillan Co., N. Y.
The American City, D. F. Wilcox; The Macmillan Co., N. Y.
The Goverment of Municipalities, D. B. Eaton; The Macmillan Co.,N. Y.
Common Sense in Politics, J. A. Hedges; The Macmillan Co., N. Y.
How Americans are Governed, Chittenden Marriott; Harper & Bros., N. Y.

LESSON XI.

Teaching.

1. Kinds of Teaching: There are numerous grades in the teaching profession, ranging from the instructor of a few children of kindergarten age to the head of a department in a large university. Indeed there are teachers who are in no way connected with any regular educational institution, but who impart instruction to apprentices or other associates in the various activities in which they are engaged.

Teaching as a vocation, however, is usually confined to the public or private school of various classes, and those who engage in it usually spend their entire time. They generally receive a certain salary which is fixed each year.

Various degrees of freedom are enjoyed, ranging from the primary teacher, who may have to submit to a supervisor's plan of each exercise, to the college professor who has entire charge of his department.

2. Importance of Teaching: There can be no work in the world higher or more noble than that of guiding and shaping human lives; and those who have to do with teaching the rising generation are truly the moulders of civilization. The teacher in the school and the parents in the home are the two forces that determine, in a large measure, the preparation with which the child must face the world. If his training has been lacking ,or if improper ideals have been given him, he will enter upon the serious work of life greatly hampered. but if in home and school he has built up a strong character and has received the learning that will be helpful to him, he can face the world without any regrets. All he has to do is to fight and conquer. He is protected by the impenetrable armor of character; and, taking the sword of truth in his strong right hand, he can hew his way through an army of obstacles and come out triumphant.

The good the teacher may do is not confined to the few students who come directly under his tuition, but it extends on from generation to generation. The great Teacher of all time had but few disciples while he lived, yet the "glald tidings of great joy" have blessed the souls of millions.

Many examples could be given of how an entire com-

munity has been well nigh made over through the efforts of one teacher. A young man of high ideals, strong personality, untiring energy and excellent training went into a small town as teacher in the schools. He found no interest in education nor progress of any kind. The boys went to school as little as possible, but spent most of their time loafing on the street corners telling coarse stories. There was no ambition to do anything except to be on the sidewalk as many months as possible during the year.

The young teacher, by using great tact and doing almost an endless amount of work, finally began to awaken interest in higher things. His first coverts helped him to make others, and finally he had the entire community aroused. Many young people were induced to go off to school. They in turn returned home and became leaders. The town assumed an entirely different aspect, and the next generation was born under absolutely changed conditions.

3. **Desirable Qualities in a Teacher:** A teacher should, first of all, have a love for his calling. If he lacks this one quailty he shouldl engage in some thing else, since his dislike for the work is certain to mainfest itself in his teaching. We should feel, on entering the school room in the morning, like a day of joy was before him, and in the evenig he should have the satisfaction that comes from a day well spent and a pleasant duty performed. A farmer may not like his work and no one but himself would be injured by his attitude, but if the teacher's heart is not in what he does, all who come under his tuition will feel the ill effects.

One who works in the school room should have a pleasant personality and be able to win the confidence of his associates. He should have good discipline and be able to maintain the mastery under all circumstances.

The prospective teacher must be sufficiently robust in body to endure the strain resulting from close confinement within doors. He should be of an intellectual turn of mind, and should have the preparation necessary to teach his subject. It is important that his character be good, in order to build properly the characters of those coming under his charge.

4. **Preparation for Teaching:** Preparation is truly the keynote to success in teaching. He who enters the field without being prepared to instruct is not only untrue to himself but he is doing a great injustice to those coming under his direction. Natural ability counts for very much, but it can never make up for lack of information on the subject one is to teach. It is far better to have the child untaught than to teach him what is not

true. It often takes a lifetime to correct mistakes made by incompetent teachers.

The preparation needed varies greatly with the kind of teaching that is to be done. The teacher must, however, be familiar with the facts he is to present to others. He should, in addition, have a broad view of the subject in its various relations, in order that he may give the facts their proper setting.

In the lower grades the teacher must have a knowledge of child life and know how to appeal to his nature. With college students of maturity it is probably necessary to pay less attention to this phase of teaching and more to the facts presented. Any teacher, however, whether in the kindergarten or in the college, shouldl have an understanding of the principles of psychology and methods by which the mind acquires knowledge. This may be learned in the classroom or by observing human nature.

The young person who expects to make teaching a life's work should, in addition to preparation in subject matter, attend a first-class normal school. No teacher should have to work against the handicap of not having a normal training. He may be a good teacher without it, but his usefulness will be greatly increased by having this extra tool.

It takes years of preparation for teaching in any line, but success cannot be had without paying the price.

5. **Compensation of Teachers:** No one ever heard of a teacher getting very rich simply by working at his profession. In the past the monetary compensation has been far short of the service rendered, but each year sees an improvement in this respect. The salary varies from a few dollars a month, in isolated rural schools, to as high as ten thousand dollars in a few cases for specialists in the larger universities.

While the teacher does not accumulate wealth, he usually makes a comfortable living; and at the same time has the opportunity to associate with a fine class of people. He makes less in actual wages than he could probably get in some other line, but this is partly made up to him by the pleasant conditions of his life as a teacher.

He must also receive part of his compensation in the satisfaction coming from the good he does to his pupils. When, after years of hard work at low pay, an old student comes up and putting his arms around him says, "This is the man who started me right in life. I owe all I am to his wise teachings," then it is that dollars and cents sink into insignificance, and the teacher feels fully paid for every effort he has ever put forth.

6. **Opportunities in Teaching:** To the young man who

has a love for the work, whose very soul burns with a desire to instruct, and who is willing to prepare himself properly, there is always an opportunity in the teaching profession. There are in this country about half a million teachers, and the field is never greatly overcrowded. Many men leave it to enter some other business, and many of the lady teachers leave it to get married; so recruits are constantly needed. Indeed, the demand is so insistent that it is impossible to get teachers with proper preparation.

The higher one goes in the profession, the greater are the demands for his services. Of poorly prepared and inefficient teachers there are plenty; but of those who combine natural ability with adequate training there is a great dearth.

The young man desiring to spend his life in the service of his fellows, and being willing to give those services for medium monetary compensation, will find the teaching profession a very attractive field.

DISCUSSION.

1. Discuss the importance of teaching.
2. What are some of the qualities of a good teacher?
3. How can a person prepare himself for teaching?
4. How does the pay of teachers compare with that of other professions?
5. Discuss the opportunities of the teacher to do good.

Reference Books on Teaching.

The Teacher, Florence Milner; Scott, Foresman & Co., Chicago, Ill.
Elementary Education, J. A. H. Keith; Scott, Foresman & Co., Chicago, Ill.
Everyday Problems in Teaching, M. V. O' Shea; Bobbs-Merrill Co., Indianapolis, Ind.
School Management, S. T. Dutton; Chas. Scribner's Sons Publishers, New York.
The Country School, H. H. Seerley; Chas. Scribner's Sons, Publishers, New York.
The Teacher and the School, C. P. Colgrove; Chas. Scribner's Sons, Publishers, New York.
The Teahcer's Practical Philosophy, G. T. Ladd; Funk & Wagnalls Co., New York.
Mistakes of Teaching, J. L. Hughes; A. Flanagan Co., Chicago, Ill.
Psychological Method in Teaching, W .A. McKeever; A. Flanagan Co., Chicago, Ill.
Principles of Education, F. E. Bolton; Chas. Scribner's Sons. Publishers, New York.
Education, Thorndyke; Houghton Mifflin & Co., Boston, Mass.
Principles of Teaching, Thorndyke; Houghton Mifflin & Co., Boston, Mass.

LESSON XII.

Art, Music and the Stage.

I Art.

1. **Importance of Art:** Art enters so intimately into every phase of life that it can hardly be classed as a vocation by itself, although in some of its phases, such as painting and sculpture, it becomes a profession in which the artist spends most of his time. It is usually divided into two classes: 1st, the fine arts, such as painting, drawing, architecture, sculpture, music, engraving and poetry; and 2nd, the useful arts, such as the operative and mechanical arts, industrial arts, agriculture, transportation, etc.

"Its domain," says W. H. Williams, "embraces the whole range of man's activities and industries. The realm of art contains the finest products of man's skill, the best achievement of his hands, the highest offerings of his intellect. All things, brought to a state of perfection by human labor, have reached that condition because of persistent effort in some one of the divisions of art.

"A work of art is an expression of the worker's thoughts. It is a copy made from the worker's ideas. It is a result of the inspiration of his genius. The material wrought upon simply receives an impression of the mental picture in the soul of the artist.

"Works of art which have been made by a master's hand have great power in them. They appeal to one's ideas of grace, harmony and beauty; they arouse the finer senses of the beautiful; they create feelings of delight because of the perfection of their execution, and truthful expression of the thought for which they stand as representations."

2. **Personal Qualities of an Artist:** The worker in art, probably more than in any other field, must have a temperament suited to the work. Probably most any one can learn to draw or paint in some fashion if he spends enough time, but one with natural ability will acquire skill in a fraction of the time necessary for one without talents in this direction.

In addition to an artistic temperament the prospective artist should have a love for the work, amounting almost to a

passion. Beauty in form and color should appeal strongly to him. He should have a vivid imagination and sufficient technical skill to carry out his ideas. Ability to work hard, and willingness to sacrifice are necessary for success.

3. **Preparation:** The preparation for work in art depends to quite an extent on the branch that is to be followed. A general education, including at least as much as the high school, is the first requisite. This should be followed by a number of years of special study in an art institute or an art center.

Becoming an artist is not a question of learning facts, but of developing abilty to execute. Eminence cannot be attained in a short time; but long years of persistent application are necessary in acquiring skill.

4. **Opportunities in Art:** The close relationship between art and the industries makes it possible for those who are prepared to do certain kinds of art work to find remunerative employment. Some who are interested in art for art's sake feel themselves above doing anything that flavors of the commercial. They will paint to express an idea of their imagination, but will not consent to illustrate magazines or catalogues.

There are very good opportunities in the industries for designers as well as illustrators, and both these fields pay well for those who are most competent. There has developed during the past few years a great demand for teachers of art in the common schools. They usually receive higher wages than are paid to the teachers of ordinary subjects.

In the field of pure art, success comes but slowly. A person must be classed almost as a master before he receives any great recognition. It is usually necessary for those who wish to follow art to spend considerable of their time working at phases of the subject that pay.

II Music.

Music is probably the most universal method of expression. The savage of the wilderness has musical instruments, and he has learned to use his voice in expressing his emotions in song. Every grade of society up to the most cultured and learned has its music. People, practically without exception, enjoy hearing music, even though they do not have ability to produce it themselves.

Music, as a vocation, must be confined to comparatively few persons. There are in the United States about 92,000 musicians and teachers of music. Many of these spend only part of their time at this work.

A musician should be refined and artistic. He should have a good ear and, if a singer, a good voice. He must have patience and perseverance and be willing to devote years to diligent study and practice.

There is always a demand for good music teachers. The subject requires considerable individual instruction, hence a comparatively large number of teachers are required. The compensation is usually good for those having ability. Individual performers often receive very high salaries, if they have unusual talents and training. To make the greatest financial success in music, as in anything else, business ability is necessary.

The refinement and real pleasure accompanying the rendering and hearing of good music make it a desirable feature in every home. Everyone should learn to appreciate music and should know something about it, although but few will care to make it a life's vocation.

Music is a jealous mistress, and she demands the entire attention of those who would succeed by her charms. The great singers of the world have to deny themselves all kinds of pleasures in order to keep in proper condition. They must be extremely careful of their diet and must avoid excesses of all kinds.

A voice is not the only requirement for a great singer. A good head, and ability to do almost an endless amount of hard work amounting sometimes to drudgery, must accompany the musical talent.

III The Stage.

In 1900, there were in the United States 34,760 persons engaged in theatrical performances. This was more than were engaged in either dentistry or architecture, and nearly as many as in engineering.

Actors, as a rule, do not make very high wages, although a few who have attained eminence receive very high salaries.

The stage often appeals to young people on account of the opportunity to travel, and because they are constantly brought before the public. The fact that there is no chance for settled home life makes it very unattractive to people who are more mature.

Acting is one of the oldest of the arts, and at certain times in the world's history, it has been held in high repute as a profession. It affords wonderful opportunity for the expression of human nature, and it could be used as a source of great uplift to mankind. It has, however, degenerated in late years till now

the stage is used more as light amusement than as a means of education and refinement.

DISCUSSION OF LESSON 12.

1. What is the meaning of art?
2. Discuss its relationship to the industries.
3. What are some of the qualities an artist must possess?
4. Discuss the preparation necessary for the artist.
5. Tell of some of the opportunities for work in fine, and applied, art.
6. Discuss the universality of music.
7. To what extent is natural ability necessary in the musician?
8. Tell something of the history of the drama.
9. How can the stage be used as a means of education?

Reference books on Art.

Art in Education and Life, H. H. Davies; R. G. Adams & Co., Columbus, Ohio.
What is Art? J. C. Van Dyke; Chas. Scribner's Sons, New York.
Wonders of Sculpture, Louis Viandot; Chas. Scribner's Sons, New York.
The Meaning of Art, Paul Gaultur; J. B. Lippincott, Philadelphia.
Apollo, The History of Art, S. Reinach; Chas. Scribner's Sons, New York.
Lessons in Art, Vol. 1 and 2, W. H. Williams; Educational Pub. Co., Boston, Mass.
Practical Hints for Art Students, Lasar.
Art and Industrial Education, Sargent.
Principle of Design, Batcheller; The Macmillan Company, New York.
Dress Design, Hughes; The Macmillan Company, New York.
Handbook of Greek Sculpture, Gardner; The Macmillan Company, New York.
Mornings with Masters of Art, Powers; The Macmillan Company, New York.
Considerings on Painting, La Frage; The Macmillan Company, New York.

Music.

Education of a Music Lover, Edward Dickinson; Charles Scribner's Sons, New York.
History of Music, J. F. Rowbotham; Charles Scribner's Sons, New York.
Success in Music and How it is Won, H. T. Fink.
How To Understand Music, Mathews.
Art of the Singer, W. J. Henderson.
Self Help for Singers, David Taylor.
The Psychology of Singing, David Taylor; H. W. Grace Company, New York
Art of the Musician, Hunchet; The Macmillan Company, New York.
Musical Composition, Stanford; The Macmillan Company, New York.
Elements of Musical Theory, Zeiner; The Macmillan Company, New York.

LESSON XIII.

Mining.

1. **Importance of Mining:** It is often said that all the industries are based on agriculture and mining. Certain it is that civilization could not be in a very advanced state without the metals that are furnished by the mines. In the history of man, his advancement is marked by his ability to use the products of mining. First came the stone age when no metals were used, and progress was indeed slow prior to the time when the use of copper, iron, silver and gold was discovered.

The materials employed by man in making tools with which to work, in constructing transportation facilities, and in building houses in which to dwell, are taken largely from the mines. Cheap methods of removing metals from the earth and extracting them from their ores make possible the necessities, conveniences and luxuries of modern civilization.

2. **Kinds of Mining:** Mining is usually divided into two classes, depending on the kind of deposit. In the one class such materials as iron ore, coal, and salt are found in horizontal beds. In other classes the ore is found in veins or lodes. The method of mining is entirely different for these two classes.

Ore usually occurs in the mountains at some distance from centers of population, and it is there that the mining camp must be built. This often consists of a town made up almost entirely of those connected with the mines either directly or indirectly. The existence of the community depends, to quite an extent, on the duration of the body of ore, and when this is gone the settlement is abandoned. In some cases other industries spring up, making the community permanent.

3. **The People Who Mine:** In the United States there are more than half a million men engaged directly in the business of mining. Most of these are the miners who work for wages; but a great many of them are owners, foremen, engineers and others with large responsibility. The man who works in the mines as a laborer needs a strong body, coupled with a fair amount of intelligence. If he possesses these and is faithful in his work he will have no difficulty in getting along after having a little experience.

Those who have charge of mining operations should have good judgment, and they must have sufficient self-confidence to

carry out their ideas. One man who has become wealthy as a mine operator lists the desirable personal qualities of those engaged in the mining business as follows: "Courage, patience and perseverance to execute; thoroughness, keen observation, and ability to correlate data and evidence, so as to construct sound working theories; and ability to organize and systematize, so as to operate efficiently." Another successful mine owner says: "One certainly has to use his own judgment, otherwise he would be talked into more wild cat schemes than a few."

Mark Twain says the definition of a mine is a big hole in the ground and the owner thereof a liar. There are so many fake mining schemes and so many opportunities for deception in mining that it may seem from the outside that dishonesty is part of the game. As a matter of fact, there is no business where honesty is more necessary than in legitimate mining.

4. **Preparation for Mining:** The work of a mine laborer requires very little preparation outside of experience; but to be an expert in mining requires years of study and considerable practical experience.

In addition to a general education special attention should be given to geology, engineering and business. Courses in these subjects obtained at college will be of great help, but the real training must be had in the university of experience. The young man fresh from college who wishes to become an expert in mining should, for a number of years, strive to get experience rather than to make money. It is better to work in a number of camps in order to become acquainted with various conditions.

4. **Compensation in Mining:** Wages in mining average higher than in most other occupations, but it also costs more to live. Men of extraordinary ability command very high salaries. Exceptionally good men are scarce in mining just as in every other industry. Most of the rich men of the West have acquired their wealth in mining, at the same time many fortunes have been lost in the business.

One trouble is that the money comes so easy its value is not appreciated, and it is likely to be squandered. The author was once talking with a miner who sold a prospect for $15,000. He said that at the end of three months he didn't have a cent left. "But," he added, "I tell you I had a good time while it lasted." This is too often the case with the money that is obtained so easily.

5. **Opportunities in Mining:** John Dern, President of the American Mining Congress, writes regarding opportunities in mining: "The days of prospecting and finding a bonanza in the United States are almost past. Large scale operations, or new processes offer most of the opportunities today. There are plenty

of chances for the man who has the gift of vision, the scientific knowledge, the executive and business ability and the energy. But getting rich over night in mining will be less frequent in the future than it has been in the past.

"A gambler or plunger sometimes makes a success in mining, but generally he goes broke. Mining should be conducted on careful, conservative, scientific lines, and when so conducted there is bound to be some degree of success. There is always an element of chance that is fascinating, but the miner who makes the real success is the one who discounts luck, and who figures on coming out ahead without the aid of luck."

"I have often said," remarked Jesse Knight, one of the most successful mining men of the West, "that I thought following the stock exchange and gambling on stock was not quite as legitimate as poker playing, for the reason that the stock brokers use the public press to deceive the common laborer, or any one else, on the value of the stock. This is never done in card gambling, and for this reason I think that gambling with cards is more legitimate than with mining stocks."

DISCUSSION OF LESSON XIII.

1. Tell how mining is related to human progress.
2. What kinds of mining are you acquainted with?
3. Discuss the mines as a market for farm products.
4. What preparation should a mining engineer have?
5. What is your idea of a man who blows in all his money every pay day?
6. Compare mining as a speculation with mining as a well-organized business.

Reference Books on Mining.

Metallurgy, Henry Nysor; Chemical Publishing Co., Easton, Pa.
Treatise on Mine Surveying, B. H. Brough; J. B. Lippincott, Co., Philadelphia, Pa.
A Text-book of Coal Mining, H. W. Huges; J. B. Lippincott & Co., Philadelphia, Pa.
A Treatise on Ore and Stone Mining, B. H. Brough; J. B. Lippincott & Co., Philadelphia, Pa.
Prospector's Hand Book, J. W. Anderson; D. Appleton & Co., N. Y.
Great American Industries, Minerals, W. F. Rocheleau; A. Flanagan Co., Chicago, Ill.
Mining Tables, Hatch and Valentine; The Macmillan Co., N. Y.
Text Book of Elementary Metallurgy, Horne; The Macmillan Co., N. Y.
Economic Geology, H. Ries; The Macmillan Co., N. Y.
Hand book of Gold Mining, Louis; The Macmillan Co., N. Y.
Blow Pipe Analysis, Getman; The Macmillan Co., N. Y.
Mineralogy, Crystallography and Blowpipe Analysis, Moses and Parsons; D. Van Nostrand Co., N. Y.

LESSON XIV.

Research and Invention.

1. **Meaning of Research:** Research is diligent investigation for the purpose of finding a truth or establishing a law. It implies study in an unexplored field of knowledge for the purpose of increasing human understanding. Mankind has only begun to explore the laws of the universe. The works of God and the operation of his wonderful laws are before us every hour of the day, yet man, with his limitations, is able to comprehend but slowly. The discovery of even the simpler laws of the natural world has often required years of untiring investigation.

During the early history of mankind but little attention was given to research, hence development was slow. The last century, on the other hand, has been a time of discovery in every line, and, as a result, more progress was made than during all the thousands of years that the earth has been occupied by man.

To illustrate the methods of getting at information in the older times the story is told of two feudal lords who got into a dispute about the number of teeth in a horse's mouth. They consulted Aristotle and all the other writers on the subject, and each brought forward information that had been handed down from father to son, but the dispute grew warmer and warmer. Each lord gathered his retainers around him, and soon a battle ensued. After a number of lives had been lost some one suggested that the question could be settled by examining a horse's mouth. This was done and the truth at once made clear.

This circumstance probably never happened, but it illustrates the lack of the scientific spirit that existed during the dark ages. In our day, when any question of this kind arises, the first thought is to go directly to the source of information. If we want to know anything about an animal we study the animal itself. If information is needed regarding a disease, the disease is given careful investigation.

At the close of the fifteenth century, Columbus had great difficulty to interest any one in fitting out an expedition to find a short cut to India. Every one seemed satisfied to let the great unknown take care of itself. Today the keenest interest is shown in any new research that is made. Wealthy men give fortunes, and scientists devote their lives to the work of discovery.

2. Importance of Research: The discovery of new truth lies at the very foundation of human progress. If there were no expansion of knowledge, there would be a stagnation in the process of civilization. The researches of Pasteur in bacteriology and their application by Lister to surgery have absolutely transformed the methods of treating disease, with a consequent saving of human life that can hardly be estimated.

The great industries, like the manufacture of steel and its utilization for the welfare of man, have been made possible through the untiring labors of science.

In agriculture, research has made possible the control of pests that in earlier times well-nigh caused famine over the entire land. Such conveniences as the steam and gasoline engine, electric light and power, the telegraph and telephone, and numerous other utilities testify to the service rendered to the world by the men of research.

3. The Man of Research: Research is not so exclusive in her demands as to prevent any one from courting her. It is true that some are much better suited to make investigations than others, but any one who has power to observe closely, and the honesty to record his observations correctly, can make progress in the study of nature and her laws.

Absolute honesty is probably the most important single requirement in the man of science. He who steals money takes a thing that is easily replaced. It often matters but little whether the thief or the real owner possesses it; but he who wilfully distorts an investigation and promulgates an untruth in science, commits an offense against mankind that should be given the highest condemnation. Not only are the money and time spent in the investigation wasted, but the discovery of the real truth may be greatly delayed.

An investigator should be industrious in order that he may be able to get through with the great amount of routine incident to such work. He should have vision to see possibilities, and imagination to project hypotheses, in order that he may have clues on which to work. He must be able to analyze his data and to correlate facts, otherwise he may work on blindly without knowing what he is accomplishing.

Mechanical ability is a great advantage for one doing research, as new kinds of apparatus must often be devised and constructed. Difficulties are constantly arising that must be met. It is often just this ability to overcome the many obstacles that makes the difference between success and failure.

The man who does research work must have great patience and ability to stick at a task. The fact that a truth has not been

discovered implies some difficulty; otherwise some one would have found it before. Nature will instruct those who study diligently, but she remains utterly silent to the man who is not willing to listen long and hard.

4. **Preparing for Investigation:** The man who does research should be thoroughly prepared in order to do his work as effectively as possible. True, such men as Edison have made great records without a wide training in science to build on, but they were handicapped and often considerably delayed by their lack of information. In order to discover something new, a person should be familiar with what has already been discovered, otherwise he will spend his energies following in other men's steps.

During later years the investigations of science have advanced to such a stage that it requires considerable study in order to be prepared to do real research. In the days of Benjamin Franklin nothing at all was known about the properties of electricity, so any simple studies that he made contributed to the knowledge of man regarding this wonderful force, but now so many investigations have been made that a person must be well trained if he contributes anything new.

The inventor of a new mechanical device in the old days simply worked and tested in a haphazard manner till he succeeded in making his machine practical. Today, he saves much work and energy, by his knowledge of physics and mechanics. There are many men possessing real inventive genius who never accomplish anything worth while simply because they lack the training. Their entire energies are used up testing principles that could be proved directly by mathematics and physics.

The preparation for research can best be obtained in one of the regular colleges. After a person has learned the fundamentals he can consult with his instructors regarding the special work to be done in the field of research he wishes to enter.

5. **Opportunities for Investigation:** Never in the history of the world have conditions been as favorable for research in any line as they are today. True, many of the fundamental laws of science have been discovered. The fruit that is easy to get has been picked, but often the best fruit is that growing out on the ends of the branches.

The agencies of research are usually connected with some public institution or some industrial enterprise. In the United States Department of Agriculture and the State Experiment Stations thousands of men are constantly employed investigating the laws underlying agriculture. Other government and state departments also maintain research staffs. Practically all of the universities of note in the country set aside funds for research in vari-

ous branches. Many of the great industries have a force of trained experts who do nothing but make investigations relating to the industry.

The salaries paid for men to do research are often very high. Of course there are many well-trained assistants whose pay is moderate, but if they have the qualifications they can almost always work into a good position.

Most any man who has had a taste of real research, likes it the best of any work he has ever done. The joy that comes as a result of discovering some law, after months or years of patient investigation, cannot be realized except by those who have actually experienced it. Next to being an actual creator, probably the greatest work in the world is that of studying the works of the Creator of all good. The tracing of his handiwork throughout all the realm of nature is an occupation that gives an unspeakable satisfaction.

DISCUSSION OF LESSON XIV.

1. What is research?
2. Name a number of inventors and scientists and tell what they have discovered.
3. What kind of a man is adapted to do research?
4. What are some of the inventions that have been made since you can remember?
5. Discuss the importance of research to the welfare of mankind.

Reference Books on Research and Invention.

Technical Books and Journals in each subject.
Inventors Manual, How to make a Patent Pay, Norman H. Henley Publishing Co., N. Y.
Leading American Men of Science, D. S. Jordan; Henry Holt & Co., N. Y.
Leading American Inventors, Geo. Iles; Henry Holt & Co., N. Y.
Inventors at Work, Geo. Iles; Doubleday, Page & Co., N. Y.
The Origins of Invention, O. T. Mason; Charles Scribner's Sons, N. Y.
Value of Science, Poincre.
Louis Pasteur, His Life and Labors, Vallery-Radot.
One Hundred Famous Amerians, Helen A. Smith.
Biology and its Makers, N. A. Locy; Henry Holt & Co., N. Y.

LESSON XV.

Journalism and Authorship.

1. **The Power of the Press:** This is a day of the newspaper. All people are by no means readers of books, but in civilized countries there are very few indeed who do not read the papers regularly. The country paper is probably the most potent factor in molding public opinion in rural districts, while the great city dailies have their influence the country over. That "the pen is mightier than the sword" has been recognized by such military leaders as Napoleon who would rather have an important newspaper on his side than an army of men.

Some papers adopt the policy of simply giving the news without color or comment, while others use the news as a means of reaching certain ends and forwarding their purposes. Everything that goes into the paper is colored with the idea of the management. The newspaper is used as an instrument of politics probably more than for any other single purpose.

2. **The Function of a Newspaper:** "So common an object as a newspaper," says Dibble, in his book entitled, "The Newspaper," "is seldom the subject of serious reflection. If any one of us should stop to consider what it is and why it is made, it is odd that he would think chiefly of one aspect of it to the general exclusion of the others. The curious man might reflect in surprise on the vast amount of mere reading matter turned out regularly every morning with perhaps only half a dozen literal mistakes, on the variety of typesetting and the amount of printing, often more than sufficient to make a large-sized book. The manufacturer would direct his imagination to the efficient machinery necessary to produce perhaps 3,000 copies a minute or to the practiced organization, able to distribute them as fast as they are printed. The business man would think chiefly of a newspaper, as a vehicle for prices and a medium for advertising. Cooks, butlers, clerks and governesses look upon it as a daily registry office. The solicitor sells houses and lands through it. Housewives through it sometimes buy their soaps and more often their hats. Actors, singers, authors, artists and musicians each read their special column and wonder when the editor intends to engage some one really acquainted with the only subject worth reading. The politician will read its leading articles with smirking assent or explo-

sive repudiation. Last of all comes the general reader, and he asks nothing more of his newspaper than all the news of everywhere, collected at great cost, transcribed with finished skill, and presented to him in just the way which pleases and flatters him most. All of them have on their lips the daily threat of giving up the paper, if they are not scrupulously satisfied."

3. The Newspaper Man: "Newspaper reporting," says William Drysdale, "is an ever-open door for the young men who are fitted for it. Who are fitted for it, mark you; and it is the requisite of fitness that keeps the door constantly open. The thousands of newspapers require tens of thousands of reporters, and there is always a chance for good ones. But with equal certainty good ones must be ready to give way to better ones, and better to best. It is the best reporters only who can hope for permanent positions.

"In no other calling does a young man find his level so rapidly. In a month, often, somettimes a week, a new reporter may be ranked among the dullards who do drudgery for small pay, or among the 'crack' men who do the best work and make more money than most of the editors. This possibility of immediate success is one of the great attractions of the work, almost as great as the opportunity to see life, to take part in passing events, to make the acquaintance of famous people.

"Many a new reporter has sprung at a bound to what seemed to be the very top of the ladder, by writing unusually brilliant or witty articles, and at the end of a few weeks has been dropped incontinently because he was not trustworthy, because he could not be depended upon. No brilliancy, no rapidity or activity on the part of a reporter can make up for want of integrity and care."

Charles A. Dana, in his great lecture on "The Making of a Newspaper Man," gives the following advice to the young man beginning the business

"1. Get the news, get all the news, and nothing but the news.

"2. Copy nothing from another publication without perfect credit.

"3. Never print an interview without the knowledge and consent of the party interviewed.

"4. Never print a paid advertisement as news matter. Let every advertisement appear as an advertisement; no sailing under false colors.

"5. Never attack the weak or defenseless, either by argument, by invective, or by ridicule, unless there is some absolutely public necessity for so doing.

"6. Fight for your opinions, but do not believe them to contain the whole truth or the only truth.

"7. Support your party if you have one, but do not think that all the good men are in it or that all the bad ones are outside of it.

"8. Above all, believe and know that humanity is advancing; that there is progress in human life and human affairs, and that as sure as God lives the future will be greater and better than the past or the present."

4. **Opportunities in Journalism:** There are in the United States over thirty thousand persons engaged in journalistic work, in addition to printers, lithographers, and pressmen, of which there are more than one hundred and fifty thousand. This number will probably continue to increase.

Newspaper work is strenuous and confining. There is no chance to shirk without being detected. One working on a newspaper has an excellent opportunity to mix in the activities of the community and to keep himself posted on local and national affairs. He must be a "live wire" or get out of the game.

If a man has a "nose for news" and likes the work there is an opportunity for him to rise in the newspaper business just as fast as his ability increases. On a country paper he must learn every phase of the work from the "printer's devil" to the editor. He should have experience in the mechanical, the news and the editorial departments. The boy entering the printing department may, if he is ambitious, work up through the business and become editor or manager, or he may develop into an author. The work on a city paper is more specialized from the first. A young man may begin in one department and work on for years without learning much about the others.

There is a wonderful opportunity in journalistic work for a person to do a great amount of good. He can get a message before the public as in no other way. He is in a position to expose shams, and censure corrupt practices and likewise to commend the good.

5. **Authorship:** No young man who looks toward literature as a career need be discouraged by the great number of writers there are. If there are many writers, there are also many publishers and many readers. The opportunities have never been better for those who can write well than they are today.

Writing is not confined to the use of good English, although this is important. It is the message to be conveyed that counts. If a person has something to say to the public he should not hesitate on account of language, but should write it down in the best way he can, then correct till as many as possible of the imperfections are eliminated. After the first few attempts, composition will be much easier.

The young writer should not be discouraged if his manuscripts are rejected by the publishers. The best writers have had the same experience. Look through the rejected article or story, to see where it could be improved, and the next time profit by the mistakes.

It is a great pity that more young people do not write for publication. Many of them have talents that remain hidden forever because their possessors are over modest, or do not want to put forth the necessary effort. Even if a person does not wish to make a business of literature, a little writing is a great stimulator of his mentality. Clear, accurate thinking is one of the results of composition.

A good beginning can be made by contributing unpretentious articles to local papers and magazines, then as confidence is gained, more difficult literary tasks may be undertaken.

DISCUSSION OF LESSON XV.

1. Discuss the power of the press.
2. What is meant by a "nose for news."
3. Discuss the relative fields of the country newspaper and the city daily.
4. What qualities should a reporter have?
5. What is the chief work of an editor?
6. Discuss the opportunities open to writers.

Reference Books on Journalism.

Making a Newspaper, J. L. Given; Henry Holt & Co., N. Y.
The Newspaper, G. B. Dibble; Henry Holt & Co., N. Y.
The Writing of News, C. G. Ross; Henry Holt & Co., N. Y.
The Art of the Short Story, C. H. Grabo; Chas. Scribner's Sons.
Handbook of Composition, E. C. Woolley; D. C. Heath & Co., Boston, Mass.
The Making of a Journalist, Julian Ralph; Harper & Bros., N. Y.
Commercialism and Journalism, Hamilton Holt; Houghton Mifflin & Co., Boston, Mass.
The Reporter's Manual, The Editor Co.
The Art of Newspaper Making, C. A. Dana; D. Appleton & Co., N. Y.
Popular Guide to Journalism, Pitman.

LESSON XVI.

The Young Man and His Vocation.

1. **Stumbling into a Vocation:** One of the saddest things in the world is to see a young man wandering aimlessly through life without any definite occupation, hoping that some day he will stumble into a soft snap that will solve the question of making a living. The work he is doing came to him by chance and he will continue doing the same thing till chance turns him in some other direction. He is in no sense master of himself or his destiny, but drifts about like a piece of bark tossed from wave to wave on the high seas.

Man was placed on the earth to subdue it, and he should have sufficient force of character to determine what part he will play in the world's work. If he does not act for himself and develop initiative of his own, he is no better than the beasts of the field.

The misfits that are so common in the industrial world are usually due to the fact that sufficient attention was not given to the choice of a vocation. The reason men do not like to work is that they are not engaged in the right pursuit. A job was open to them and they kept it as long as it would pay, then they drifted to something else.

The young man who would marry the first girl he happened to meet without giving the subject any thought would be considered very foolish indeed, and yet the choice of an occupation by accident is let pass without the least notice, probably because it is so common.

2. **Vocational Guidance:** At the age when a young man should choose a career he has usually had but very little experience, and consequently feels himself unable to make an intelligent choice. He probably has traveled but little, and his time has been spent doing only a few kinds of work. He very likely does not know much about the possibilities of even the work he is most familiar with. He must stand looking blankly into the future, saying, "What shall I do, what shall I do?"

His ideas regarding various kinds of work are distorted. He fails to understand true values. The little unimportant considerations may be all he can see. The opportunity of the commercial traveler to almost live on the train may attract a boy to that occupation, when in reality traveling is one of its greatest disadvantages. The white collar and clean hands of the bank clerk may appeal so strongly to the young man that any disadvantage relating to the work would be entirely overlooked.

All these things make it very desirable for young people to be guided and given help in their choice of a vocation. This does not imply that the counselor should, without thought, indicate what oc-

cupation should be followed, or even that the parents without due consideration should say that one child should be a doctor, one a lawyer, one a teacher, and one a business man, so that all the professions would be represented in the family. The only safe way is co-operation between the boy and those who would guide him. His likes and adaptation should be given full weight. Older persons can use certain methods of studying these likes and adaptations and can also inform the boy on matters with which he is not acquainted.

The young man is almost always anxious to receive help in this way. He realizes that the way he gets started in life is important and he is consequently ready for assistance.

The vocational guidance of the youth is one of the most important kinds of work that can be undertaken by any community. The welfare of the community in years to come will be affected by the choice of occupations of the young men who are at present growing up. When society comes to recognize this important truth, it will be considered almost criminal to allow a youth of promise to stumble into a vocation, without receiving assistance from those prepared to give advice.

3. **Broad Preliminary Training:** It is rarely possible for a boy at a very early age to decide what line would be best for him to follow. He must, therefore, make his training such that it will be of service to him in any kind of work. There are certain fundamentals in education that are needed by everyone. These should be the branches given most study during the years of indecision.

Even when one is pretty certain what profession he will adopt, he should not confine himself to studying it too early, or he is likely to be narrow in his outlook on life and lack the proper sympathy for the work of others.

4. **Considerations that Count:** In looking over the various paths open for him, the young man should consider the big things that really count before making his decision. He will be with his work during his entire life, and he should, therefore, be sure that it is of a kind that will give him joy. A young lady, in selecting a husband, or a young man, in selecting a wife, often decides on trivial matters to their great sorrow later. One girl confessed that the ability of a young man to dance well was what induced her to marry him. After marriage she found that his dancing was not sufficient to make the home happy. The couple had nothing in common, and divorce was the inevitable consequence. She had paid no attention to the real qualities of manhood and companionship, but had based everything on a trivial matter that could have little to do with their domestic happiness. So it is

likely to be in the choice of a vocation unless great care is exercised.

A liking for the work is one of the most important considerations. If the actual labors to be performed are distasteful, it will be difficult to be entirely happy even though other things are favorable. On the other hand, if one enjoys every hour of his work, that fact will make up for many undesirable things about it.

While money should not be the chief thought, yet it is through his vocation that a person makes a living, and he must engage in something that will pay for the efforts put forth. Probably the money side is more often overestimated than underestimated. Men can be induced to do most any kind of work, provided they receive enough money.

The opportunities for advancement in a business are very important to the young man. A salary of eight hundred dollars with a chance to grow and the prospect of a steady raise would be better than a position paying a thousand dollars where there was no chance for advancement.

The effect of a vocation on the individual and his family is very often overlooked in choosing a life's work, yet this is probably the most far-reaching consideration. Many young men were induced to work in the Delamar mines in Nevada because the wages were high. It was known that the dust would injure their health. The high pay, however, was a greater temptation than they could resist. Practically every man who worked there for any length of time died early from the effects of the dust breathed. There are a number of vocations that do not pay well in money, yet their effects on those working in them are favorable in a number of ways. These vocations should not be judged entirely from the wages they pay.

5. Play the Game: After having chosen a vocation every energy should be given to making a success of it. It matters less what work a person does, than the way he does it. It is better to succeed in a humble occupation than to fail in the most exalted. One of the greatest compliments that can be paid a person is to say that he succeeded, and one of the worst things that can be said is that he made a failure. Dr. Maeser used often to say "Whatever you do, don't be a scrub."

Success means effort. "There is no excellence without labor," and the keynote to success in any occupation is to learn it from top to bottom and then work it for all it is worth.

Young man, the world of work is before you. Choose wisely the part you will play, and when the choice is made, play the game as hard as you can. If such a course is followed, your life will be a pleasant one, and when you have finished your labors the world will be better for your having lived.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS

MANUAL

For Junior Classes

1914-15

SUBJECT:

THE DEVELOPMENT OF CHARACTER

II—LESSONS ON CONDUCT

Published by
THE GENERAL BOARD OF Y. M. M. I. A.
Salt Lake City, Utah

No. 2

GENERAL BOARD Y. M. M. I. A.

OFFICERS.

JOSEPH F. SMITH - - - *General Superintendent*
HEBER J. GRANT, B. H. ROBERTS - - - *Assistants*

MEMBERS OF THE BOARD.

Francis M. Lyman
J. Golden Kimball
Junius F. Wells
George H. Brimhall
Edward H. Anderson
Thomas Hull
Willard Done
Le Roi C. Snow
Rudger Clawson
Rulon S. Wells
Joseph W. McMurrin
Bryant S. Hinckley
Brigham F. Grant
Hyrum M. Smith
Joseph F. Smith, Jr.
Lewis T. Cannon
Benj. Goddard
George Albert Smith
Thomas A. Clawson
Lyman R. Martineau
Charles H. Hart
John A. Widtsoe
James H. Anderson
Anthony W. Ivins
Oscar A. Kirkham
Anthon H. Lund
George F. Richards
Nephi Anderson
John H. Taylor
Charles W. Penrose
James E. Talmage
Hyrum G. Smith
Henry C. Lund
George J. Cannon
Nicholas G. Morgan
Claude Richards
John F. Bowman
Levi Edgar Young
Roscoe W. Eardley
Richard W. Young
Preston D. Richards

Moroni Snow, *General Secretary.*

Foreword.

The Subject.—The formation of character is the most important business a young man can be engaged in.

Moral conduct, influenced and directed largely by the moral sense or conscience within us, and by the law of the gospel without, is perhaps the most important division of the numerous ones affecting character. Lessons dealing with moral conduct and the promotion of faith in God and his work, and his watchcare over men, are of first importance in the building of character.

The Plan.—The lessons of this manual are largely developed by illustrative stories bearing on the points sought to be impressed. These points are generally named and briefly discussed in the introductions to the lessons, which are intended largely for the study of the teacher, but may be profitably included in the home preparation of the student. In fact, a manual in the hands of each student, and some measure of home preparation, should be insisted upon earnestly.

Methods of Teaching.—Teachers will find that great interest may be awakened by letting the students tell the story, then having its main points and the application discussed by the class. The best way, then, to conduct the class is to begin on the stories, and to bring out the lesson truths in the discussion to follow. The stories may be assigned to individual class members; or, better, if you have active and enthusiastic members, to the whole class. At times, as a review, the evening may be spent in story-telling. To create interest and to promote original research, each member may be encouraged to find original or selected stories, illustrating the lesson sought to be impressed.

Organizing Classes.—See instructions, Y. M. M. I. A. Hand Book, p. 23.

THE IMPROVEMENT ERA

A monthly illustrated magazine of good home literature

Twelve hundred pages, about four hundred illustrations, only $2.00 per annum with Senior or Junior manual free

The Development of Character

II. LESSONS ON CONDUCT

LESSON I.

Service and Sacrifice.

"You can help your fellow-men, you must help your fellow-men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be."—Phillips Brooks.

"Sacrifice is an essential in progress. * * * Self-surrender in obedience, and for others' good, is a chief means by which development of character is accomplished."—Schofield, "Springs of Character."

I. MEANING OF HELP.

To relieve from trouble or danger; to assist in any manner that will give relief; to lend assistance and be useful to others, that is help. Everybody loves the boy who says, "Let me help you." It is so easy to think to oneself, "It isn't my job; let him do it himself." But for the growth and development of a good character, a boy must be unselfish, and should have a pleasant ring in the voice that will win friends, and must learn to say without a bit of selfishness in his voice, "Let me help!'

These words and feelings direct from the heart will win, for the world of mankind is hungry for the helping hand.

II. HOW TO HELP.

To help your fellows you must yourself be noble and exemplary; hold your head high in manliness when you walk; reflect a cheerful countenance, or, in other words, be sunshiny; say "no" bravely and manfully, without offense, and yet so firmly that no person can mistake your meaning; be strong in the love of good books and make the Bible a companion; be touched by grief and

trouble so that you feel like then and there doing all you can to make things right; cheerfully do your duty, and whatever work you are set to, and, by being friendly, make friends. Then, too, remember to acknowledge God and his goodness, and live in all things so that you are not in fear of being watched, for the more people watch us the more good they should see in us. All good people can say, "Who cares?" When a young man gets these feelings in his heart he may be sure that life has something in store for him, and that he shall thereby be made better and truer and stronger, and so be of service to his fellow-man.

III. SACRIFICE.

Often we are called to give up what would be good for us as individuals that we may do more good to others and devote ourselves to the welfare of our fellows. This service may be called sacrifice. Jesus was the great example, for he sacrificed his life for all mankind, and there is no greater service than to lay down your life to save your friends. We are true children in the family of God only as we are willing to share with God the love he has for his children. "God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To give up what we do not want ourselves is not sacrifice.

To give up what we ourselves desire is sacrifice. When our fellows are in poverty or sickness; when they are downtrodden or maltreated; when our loved ones need us; when great public issues are at stake; or truth needs an interpreter, or right a defender; then, no matter how hard it is to give up, the true man is in duty bound to freely give his time, his strength, his money, his influence, and even life itself, to the greater work of service to our brothers and sisters, and in benefit to society.

In the love from which sacrifice springs and in the good that comes from it to others, and in the knowledge of the good will of his Father, the true man finds ample compensation to make "the yoke of service easy and the burden of sacrifice light."

IV. ILLUSTRATIONS.

1. His Old Father Satisfied.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely-interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth: "I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparsion with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."—Chicago "Advance."

2. A Reward for Unselfish Service.

While Garibaldi, the Italian patriot, and hero of Monte Video, who died June 2, 1882, was fighting the battles of his beloved Italy, King Victor Emmanuel, who assumed the title of King of Italy, March 17, 1861, and who died June 9, 1878, more than once endeavored to reward him, for his devotion, by costly presents. All these the patriot respectfully refused to receive. Then the king turned his attention to the home of Garibaldi, to see if he could do something for him there. The king found a wild, uncultivated farm, with a tumble-down house upon it. He set men to work to cultivate and beautify the grounds, and other men to build an elegant villa to take the place of the shabby old house.

Meanwhile, Garibaldi had no thought of self in his whole-hearted devotion to king and country. At last, when he came home he knew what the king had done for him. While he had been working for the king, the king had been working for him, and a whole lifetime of effort to enrich himself would not have

brought him what a few years's unselfish devotion to others had done.

3. A Hero of the Wireless.

As an illustration of noble service, few stories are more impressive than that of "Jack" Binns, the wireless operator on the steamship Republic. It was in January, 1908, that the White Star Line steamship Republic, well-known to many Latter-day Saints who have crossed the ocean on it, while on its way from New York to the Mediterranean, was struck in a fog off Nantuckett by the inward bound Italian steamer Florida, and sunk some hours later while being towed back to New York. "Jack" Binns, as soon as the collision occurred, and regardless of his own safety, sent a distress call by wireless telegraphy, "that unique marvel of an age amazingly new" that is robbing the sea of its terrors. It took only ten minutes for "Jack" Binns, the hero wireless operator of the Republic, to send out the ambulance call of the sea which brought them help. Four hundred and sixty passengers of the Republic and the passengers and crew of the injured Florida were all transferred safely to the ship Baltic, which responded to the distress signals, and was the first to reach the scene of the disaster. "Jack" Binns was praised in Congress for his heroism which saved the lives of so many of his fellows; and Representative Boutell said there was one silent actor in the tragedy whose name should be immortalized, and continued:

"I refer to the Marconi operator on the Republic, who had the cool head and steady hand to send forth, on the willing wings of air, the message of disaster that saved hundreds of lives, and the message of deliverance that relieved thousands of anxious hearts. His name is John R. Binns. He is known to several members of this House. 'Jack' Binns has given to the world a splendid illustration of the heroism that dwells on seas, in many who are doing quiet, unnoticed work in life."

4. Died to Save His Brothers and Sisters.

John Maynard was pilot on board of the Ocean Queen, a passenger steamer plying between Buffalo and Detroit on Lake Erie. One day, when crossing the lake towards Buffalo, it was suddenly discovered, near the middle of the lake, that the steamer was on fire. The fire had broken out in the hold and gained considerable headway before it was observed. But passengers and crew alike did their best to subdue the flames, passing the buckets from hand to hand. The captain gave May-

nard the order to steer for the nearest point of land, so that they might run ashore.

In spite of every effort, the flames gradually gained on the ship and soon all amidship was a mass of flame. The passengers and crew had all been driven forward to the bow; but still Maynard stood by the wheel, though now he was cut off by a sheet of smoke and flame from the others. The heat grew fiercer. The engineers had fled from the engine-room; the sailors were sawing planks to which to lash the women; the passengers were throwing off their coats and waistcoats, and preparing for one long struggle for life. And still the coast grew plainer; they could not be more than a mile from the shore, and boats were even now starting to their assistance.

"Maynard!" cried the captain.

"Aye, aye, sir," said John.

"Are you at the helm?"

"Aye, aye, sir."

Again the captain cried out: "Can you hold on five minutes longer?"

"I'll try, sir," feebly came back the answer.

And he did try. The flames came nearer and nearer; a cloud of smoke would sometimes almost suffocate him; his hair was singed; his blood seemed on fire with the great heat. Crouching as far back as he could, he held the wheel firmly with his left hand, till the flesh shriveled and the muscles cracked in the flames; and then he stretched forth his right, and bore the same agony without a scream or groan. It was enough for him that he heard the cheer of the sailors to the approaching boats, and the cry of the captain, "The women first, and then every man for himself, and God for us all."

And they were the last words he heard. Every man, woman and child was saved, as John Maynard, to whom they owed everything, dropped, and his spirit took flight to God. How he perished was not known; whether, dizzied by the smoke, he lost his footing in endeavoring to come forward, and fell overboard, or whether he was suffocated, his comrades could not tell.

LESSON II.

Belief in Providence.

"Verily I say unto you, blessed is he that keepeth my commandments, whether in life orin death, and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. * * * For after much tribulation cometh the blessings."—Doc. & Cov. 55:2, 4.

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor."—Ps. 140:12.

"Mine eyes are unto thee, O God the Lord: in thee is my trust."—Ps. 141:8.

I. MEANING OF PROVIDENCE.

Sometimes events happen that it would seem impossible could happen without the intervention of the Lord. So also at times events seem certain to happen but do not, because God exercises care and control. We believe that he is interested in the affairs of men, and that he hears the prayers of the righteous. We believe that when he is asked for help, he will, if that is best in his sight, so order affairs, through his laws, and messengers that the help will be given. An event or cricumstance so occurring we ascribe to divine care or interposition, to God's Providence.

II. ACKNOWLEDGING THE HAND OF GOD IN ALL THINGS.

The Latter-day Saints are taught to confess the hand of the Lord in all things. The Lord said to Joseph the Prophet: "In nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." It was Job, too, who understood this grand principle, for when he had lost everything, including his health, his cattle, sheep, camels, servants, houses, and children, he could yet exclaim: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

But the Lord is always desirous of giving his children good things, and he delights to take care of them. Job at length received many fold in return for his losses. If we do right, as

the Lord gives us to see the right, with cheerful hearts and countenances, he has promised us a fulness of the good things of this earth, peace in this world, and eternal life in the world to come. These are rewards worth working for. It is indeed worth while to love and to serve the Lord, to acknowledge him as our Father, and his Son Jesus as our Redeemer, and to keep his commandments. If we do so, he will acknowledge us and our promises in his name. He will hear our petitions, and open up the way for our safety and welfare. To those who place themselves in harmony with the natural, supreme laws of the Universal Ruler, and with the Gospel of Jesus Christ, God permits nothing to befall without his knowledge. God is ever ready to answer the prayer of faith, to enlighten, to warn by vision and by the inspiration of the Spirit, and to care for them even as he does for the flowers of the field and the birds of the air.

Those who follow this trusting course are at rest in the knowledge that, foreknowing all things, God will permit nothing to happen to them that shall not result in their final good. They find comfort in this law of Providence: "We know that all things work together for good to them that love God, to them that are the called according to his purpose." He is possessed by a perfect confidence and assurance of the outcome. He is in the Lord, at rest with Christ.

III. ILLUSTRATIONS.

1. A Remarkable Voyage and Deliverance.

Elder Richard Ballantyne, the founder of the Sunday Schools of the Latter-day Saints, was called, with many others, in the fall of 1852, to go out to the nations of the earth to preach the Gospel. He was sent to India. By the time he returned he had circled the globe in his mission. Among his many experiences, he tells the following story of a remarkable voyage, and deliverance by the providence of God from disaster at sea:

On the 24th of July, 1853, thirteen elders of the Church of Jesus Christ of Latter-day Saints, arrived in Calcutta, the capital of Hindoostan, to be from thence distributed to other parts of Asia. At a conference of the elders I was appointed with Elder Robert Owen and Robert Skelton to labor in Madras and other parts of southern India. Some were sent to Bombay, some up the Ganges to the north, some to Siam, and others, with N. V. Jones, the president of the mission, were to remain in Calcutta.

On our arrival we found a branch of the Church numbering eleven souls, of whom two or three were elders. The purpose

for which we were sent out was to preach the doctrines of the Church—the Gospel of Jesus Christ as revealed to the Prophet Joseph Smith. As was expected, almost everywhere our doctrines aroused a most bitter sentiment against the Saints who were denounced as members of a church that fostered falsehoods and sin. On the other hand, we were sent to proclaim the restored Gospel, and to testify that God had again spoken to men and established his Church upon earth; and that obedience to the commandments of God would elevate mankind and bring them happiness here, and secure for them in the eternal worlds a never-ending enlargement of glory, honor, and exaltation, throughout the eternities to come. But notwithstanding our efforts the hatred and persecution increased and under these circumstances few favors were given to the elders.

In about six weeks after our arrival in Calcutta, we learned from a vision given me of the City of Madras that the time had come to make arrangements for a voyage to that place. This was when the southwestern monsoons were blowing violently across the Bay of Bengal, rendering a voyage to Madras extremely perilous. In consequence only two vessels could be found going thither. One was the English mail steamer and the other a brig owned and commanded by Captain Thomas Scott. The name of the vessel was the John Brightman. The officers of the mail steamer absolutely refused us passage, and so at first did Captain Scott. Captain Scott's objection was that we were men of bad reputation; and, as two English ladies of wealth were going with him, he said it would be an outrage on them were he to take us into his cabin to be their associates. However, this refusal did not discourage us, for we felt that go with him we must. We therefore continued to visit him four successive mornings thereafter, but without avail. We finally asked him how much money he would take. He said his price was three hundred and fifty rupees, but he added, "I cannot take you at any price."

Next morning, on awaking early, I said to Brother Skelton: "Let us go down and see the captain again, and let us go in the name of the Lord."

To this he freely assented. We at once arose, dressed ourselves, and, having called upon the name of the Lord for help, we for the sixth time reached the vessel, which was anchored in the Hoogley river.

Having gone on deck, the captain saluted us and introduced us to a Parsee merchant who, with the captain, was engaged in invoicing boxes of merchandise. At once the gentleman en-

gaged us in conversation, asking us questions concerning our doctrines and practices.

To all his questions I gave him satisfactory answers, which answers seemed also to satisfy Captain Scott. Noticing a favorable expression in his countenance I addressed him thus:

"Captain Scott, we want to go with you to Madras. We have but little money, and of that little we need ten rupees to buy a few needed articles for the voyage; but we will give you the balance, and promise you, in the name of the Lord, that you will go safe if you will take us with you."

These words seemed to strike into the very heart of the captain, and he slapped his hands together and exclaimed, "It's a bargain. I will take you. Be ready in a week from today."

In the meantime I was taken very sick, but at the appointed time I was carried in a palanquin on board the ship, and immediately my health began to improve.

That afternoon we dropped down the river about ten miles, and anchored for the night. Next morning we again set sail, but having a strong head wind we made slow progress, having to tack ship, first one way, and then another, to catch the wind. However, during the forenoon we reached a point where many ships had been sunk in the quicksand, some of whose masts we saw protruding above the surface of the river. To go further, there was only a narrow channel.

As we were about to enter this channel, we were overtaken by a large, three-masted ship which was coming down upon us with all sails set. To avoid a collision seemed impossible, and to avoid it by going on the quicksand was certain destruction. The channel seemed too narrow for both vessels, and after yelling out orders by the captains of both vessels to avoid either being sunk, Captain Scott, now frantic with despair, looked to the poop where I was sitting, rushed to me, and with his clenched fist threatening my face, wildly exclaimed:

"You promised me a safe passage to Madras."

"Yes," I promptly replied, "and you shall have it!"

At the top of his voice he yelled out, "Impossible! We are sunk!"

"Oh, no, Captain," I quickly responded, "we are not sunk, neither will we be."

At this solemn moment the other large ship was within one hundred feet of us, under full sail, and bearing for our broadside. But by the miraculous power of God, as soon as I assured the captain that we would not be sunk, the big ship eased off and passed by, within three feet, but doing us no harm!

Captain Scott said nothing to me during the rest of the day, but when evening came, he asked me if I had any books. I said, yes, and gave him a copy of "The Only Way to Be Saved," a tract written by Apostle Lorenzo Snow. This he read carefully and asked for more. I then gave him a copy of the Book of Mormon, which he read also. The reading of these works, and the conversation we daily had at the dining table, convinced the captain of the divinity of our mission, and when we reached Madras he was fully prepared to aid us in establishing the work of God.

Next morning, before going ashore, he came into my stateroom and handed me back fifty rupees of the money I had paid for our passage; and at other times he paid us much more than we had given him. Besides giving me the fifty rupees and a pair of new shoes before he went ashore, he said, "If you will stay till I return, I will arrange hotel quarters for your accommodation." I gratefully thanked him for his generous kindness and promised to stay.

After returning to the ship and attending to some business, towards evening Brother Skelton and myself accompanied him to a large and elegant hotel, where he had at his own expense provided for us "gentlemen's quarters," including a combined parlor and dining room, to which the servants brought our meals, consisting of the best and richest food the hotel afforded. But of this, while thankful to God for his marvelous care of his servants in this far-off land, we ate sparingly. I should have added that besides the parlor and dining room we were provided with a bathroom and bedroom.

In addition to all this, before darkness set in, the captain took me to the Oriental Printing office, and ordered one thousand of Apostle Parley P. Pratt's "Proclamation of the Gospel of Jesus Christ to the People of Asia and the Islands of the Sea."

What heart that would not have been overwhelmed with all this goodness, or that could have refrained from rendering to God the Eternal Father, from a grateful heart, the profoundest emotions of thanks, love and unfeigned consecration, to the service of One who had thus cared for his servants among strangers, and that at the hands of one who all his life had been a stranger to God?

All this we did on our bended knees before retiring that night to our rest; for this to us had been a memorable day. And besides, we had been saved from a watery grave, and honored as his servants in the presence of a man who had all his

life long been, as to God, a publican and a heathenish worshiper of Mammon, the god of this world.

2. Destruction of Galveston.

One of the most shocking calamities ever effected by the elements befell Galveston, Texas, on Saturday night and Sunday morning, September 8 and 9, 1900. Galveston then had a population of about 35,000 inhabitants. A hurricane from the West Indies fell with fearful fury over the Gulf of Mexico, setting its waters in such commotion as to completely cover the city with a flood which, with the rain and wind, swept everything before it. Houses, bridges, railroads, cattle, horses, men, women and children were helplessly borne away, or carried to death and destruction. It is estimated that from six to eight thousand human lives went out, with many thousands of horses and cattle and other domestic animals, while the property loss is estimated at nearly twenty million dollars. The suffering and sorrow are indescribable, and no account of the terrible scenes can exaggerate the true conditions. Whole families met death in the debris of the wave and storm.

A letter to the Deseret News at the time relates that four "Mormon" elders were in the stricken city on that dreadful night. They were: Peter A. Norton, of Pima, Arizona; Horace L. Johnson, of Thatcher, Arizona; Samuel Shaw, of North Ogden, Utah, and Heber J. Folkman, of Plain City, Utah. They all escaped as by a miracle and stood unharmed where thousands had fallen all about them. They had been laboring without success in the city for the past three months, and were about to leave when the flood came.

On the fatal night they were stopping with a family named Daniels. As the water rose and reached the house, these good people fled, panic-stricken, to higher ground, leaving the elders alone in the house. These went upstairs and commended themselves to the care of Divine Providence. When morning broke and the desolation wrought stood forth in all its awe-inspiring details, it was found that the house in which the elders were, was the only one in that entire neighborhood that had escaped damage.

It seems these missionaries were, during the entire night of horrors, unconscious of the extent of the visitation. Elder Norton, in his letter to the News, says that during part of the night they slept, though the water was surging and the wind raging all around them. When in the morning they went out to see what damage had been done, they were astonished to

learn the extent of the disaster. They saw corpses everywhere. Men, women and children had met death either by drowning or under the falling houses. There was no difference now between rich and poor, white and black. Death had placed them all on about the same level.

The miraculous preservation of the house in which the "Mormon" elders had been given shelter that night must have been a powerful testimony to some of the people who had rejected their message.

For a record of the disaster, see Improvement Era, Vol. 3, No. 12. See also Vol. 9, No. 12.

3. Miraculous Protection of Elders.

On April 18, 1906, and days following, the great city of San Francisco was destroyed by earthquake and fire. The Providence of God was specially manifest, in this terrible cataclysm, towards some elders of the Church.

When the calamity at San Francisco was first heard of, considerable uneasiness was evinced for the welfare of a company of Latter-day Saint missionaries, who were due to arrive in San Francisco about the time of the earthquake. This anxiety was soon relieved, however, by a letter from President Joseph E. Robinson, of the California mission, from which it appeared that all the elders were safe, that not a single one of the Saints or elders received a scratch, or were hurt in any way.

Nearly every room in the French Hotel was wrecked, and all the rooms were damaged, except one, in which one of the young sisters was nursing, and she went calmly to her task, and succeeded in getting her patients in the tents in a vacant lot, where they were safe.

Brother Robinson further states that every room in one of the hotels was badly damaged, excepting one, where one of our elders slept, and he escaped without a scratch; like experiences were repeated in many instances. The personal effects of the elders, the records, books, furniture, and best carpets of the mission house were removed, so that the loss was nothing to speak of. A number of the elders served in the relief corps with the Red Cross; and others, as firemen in various capacities.

Another remarkable point was that the elders spoken of, who were en route to Samoa and Australia, and whose names are L. L. Gardner, Salem, Utah; William Keison, Cowley, Wyo.; R. S. Rimington, Tooele; Mark Hardman, Osmond, Wyo., and Alex. Layton of Thatcher, Ariz., did not lose their baggage. They sailed for Honolulu on Sunday, April 29th.

After the transfer and railroad baggagemen had told them that they had no chance to recover their baggage, they afterward found it intact, and piled together separate from other baggage, and undamaged. "This," says President Robinson, in a letter to Elder George Reynolds, "is little short of miraculous, for the baggagemen at the depot said upon seeing their checks: "Why, boys, you have not one chance in a thousand to find your baggage!" But they were permitted to search, with the result above noted. Neither the elders, nor the baggagemen could account for the baggage being where it was found.

4. Showing God's Care for a Person Who Trusts in Him.

David Evans, Jr., a prominent citizen of Berlin, Wisconsin, has been a member of the state legislature, a town treasurer, and chairman of supervisors of Aurora, and a county commissioner of Waushara county, Wisconsin. He was born in Caernarvon, North Wales, September 17, 1848, and came to Wisconsin with his parents in 1853. He became a convert to the faith of the Latter-day Saints in 1903, being baptized in the Tabernacle font in Salt Lake City, April 30, of that year, and confirmed the next day. In a personal testimony, printed January 15, 1910, in "Liahona the Elders' Journal," under date of December 24, 1909, he relates this remarkable instance of his being cured of deafness in answer to prayer, showing God's care for the person who trusts in him:

"Though I have not been much used to oral prayer, I have prayed without ceasing in secret, and my prayers have been answered in a remarkable manner in many instances.

"Here is an instance: About seven years ago I first noticed that my hearing was failing, and consulted many different doctors during that time. I was treated for my ailment by several physicians, growing gradually worse, until in the month of February, of the present year, I was nearly totally deaf in both ears. It was painful to my friends to try to make me understand them, and as painful and very mortifying for me to try to understand anything going on about me. I could not understand when spoken to in a loud voice by a person touching me, and when a piano was played in a loud key in the room where I was, I could not distinguish one tone from another; it was simply a painful drumming sound, a jarring on my nerves. From this pitiful condition, well known to my wife, members of our family and friends, I was healed instantly in answer to the prayers of my brethren, offered to God in my behalf, in the Temple at Salt Lake City. I was healed upon the very day

upon which the brethren, in a prayer circle in the Temple, offered prayer for my recovery, and I retain my hearing to this day, it being now better than that of nine-tenths of men at my age. I can hear a watch tick when it is held at nearly full length of the arm away.

"This is my truthful testimony as to the manner in which I received this great blessing worth more to me than all the money in the world, and I give this testimony to the world, declaring in the most solemn manner that I speak the truth. I testify further that I know that God lives. How could I doubt it any more, after his mercy unto me in so signal a manner?

"I know that Jesus of Nazareth is the Christ, the Son of the living God, and that his Church is again established upon the earth, never more to be overthrown. His mercy endureth forever."

5. Protected from Fire.

The following incident, which happened in the autumn of 1909, and was printed in the Deseret News, was told by an eyewitness to Elder Cyrus Bailey, who, in January, 1910, was laboring in Newark, N. J.: "Two 'Mormon' elders were laboring in the little town of Monsey, Rockland county, N. Y. They were traveling as the apostles of old, without purse or scrip, looking for a place of entertainment over night, and as the people were very prejudiced against the 'Mormons,' they were refused shelter by nearly everyone of the town. Towards evening they called at the home of an aged gentleman, who made them welcome. Two days after the departure of the elders, a fire broke out in the town, spreading rapidly throughout the entire district. Although numerous fire engines were summoned from neighboring towns, and many bucket brigades were formed, the fire continued, sweeping toward the residence of the elders' friend, burning everything as it went, also damaging many buildings on the opposite side of the street. With great astonishment many witnessed the fire burn the fence closely surrounding the home, and then die out, leaving the house without a blemish from the effects of the intense heat. This incident has caused many to wonder at the mysterious ways of God, and acknowledge it as a Divine Providence because of his hospitable treatment to the servants of God."

LESSON III.

Efficacy of Prayer.

"I say unto you: Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Luke 11:9, 10.

"Seek ye the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah 55:6, 7.

I. THE MEANING OF PRAYER.

Every young man should learn to know the truth of the Savior's words quoted above; and to follow the counsel of Isaiah, the great prophet of Israel, to seek the Lord and call upon him while he is near. He is very near to us in our young days, for we are then innocent and pure, and he loves innocence and purity.

Whenever we want anything, we generally ask or plead for it, and this is prayer. But prayer is also the wish of our hearts, the longing in our souls, not stated in words. Prayer may be a conversation in which the person in doubt or trouble may commune with God, and receive an answer even as a child pleading with his earthly parent may get satisfaction. Sometimes we don't get what we ask for, but in communion with Father in heaven we may learn why, and be just as satisfied as if we had received what we asked for and be better off, perhaps, for we don't always ask for what is best for us. A splendid example of communion is the prayer of the Prophet Joseph Smith in Liberty jail. He was in sore trouble. The Saints were driven out of Jackson county, Missouri, by fire and sword. Torn from his friends and family, and betrayed by his supposed friends into the hands of heartless foes, he was subjected to insult, outrage and cruelty. Then it was that he cried out in the agony of his spirit saying, among other things:

"O God, where art thou? How long shall thy servants and thy people suffer these wrongs and unlawful oppressions?"

Then the Lord answers his pleadings with the most beautiful, consoling words, among them these:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment, and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes."

The whole prayer is found in Section 121 of the Doctrine and Covenants; it is worth careful study, it deserves to be learned by heart, for it teaches among other lofty principles strong reasons why we are required sometimes to suffer. It is to get experience that may in the end lead to our benefit and blessing.

II. OUR DUTY WHEN WE PRAY.

We cannot expect to receive any blessings from our Father in heaven unless we are ready and prepared for them. That means, then, that we must prepare ourselves by working for what we want. We must work to have clean hands and pure hearts; we must be humble, and forgiving; there must be no vanity and show in our efforts, but these must be sincere; we must have faith in God. These are the kind of efforts that will help us to get an answer to our prayers, and satisfaction from communion with our Heavenly Father.

Neither should our prayers be selfish and exclusive, but they should be uttered with love for the good of all, and for the glory of God.

III. WHEN AND HOW TO PRAY.

The scriptures tell us that we should pray always, continuously, and without ceasing. We should pray aloud as well as silently in our hearts; before the world as well as in secret. Our words should be few, and we should ask simply for what we want; and thank God for his many blessings to us, with hearts full of praise, forgiveness, and love.

Remember also that prayer is not alone asking for something; it is getting acquainted with Father in heaven, so that we may learn how he loves us, and so we may do as he wishes us to do, and live to please him.

"My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole; leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness." (Sirach 38:9, 10; also Isaiah 1:16.)

"Family prayer should be held morning and night, and it is the duty of the young people to be on hand to participate in the services. They should take their turns in praying with the family, and should be called upon often to pray vocally. Every member of the family should have an opportunity to pray; no one person should monopolize the privilege of praying before the family."

IV. VALUE OF THE HABIT OF PRAYER.

In the Manual, "Spiritual Growth," the author says, upon this point: "Prayer promotes spiritual growth, because it feeds the mind with spiritual food by placing the spirit of man in the environment of the Spirit of God, and the petitioner in communion with the Holy Ghost. It gives rest to the soul: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, for my yoke is easy, and my burden is light.' (Matt. 11:28-30.) Prayer provides spiritual exercise, and so keeps alive, active and strong the eternal spirit in man, enabling him to master the physical and so overcome the passions of the flesh. Prayer places man in a pure atmosphere where God's spirit takes hold of the hand to lead, and enters the mind to direct; and in such environment clean thoughts thrive, and are manifest in good and noble actions. Prayer keeps you in the faith. No man can depart from the right, nor apostatize, as long as he prays in the proper spirit. Prayer is one of the most valuable habits that a young man can form; it is a safeguard in youth, a comfort and a pillar of power and strength in middle life, and in old age a consolation that wipes away the sting of the grave, and takes from death its victory."

V. ILLUSTRATIONS.

1. An Instant Answer to Prayer.

Elder Edward Cox, of Bunkerville, Nevada, wrote to the Improvement Era from Provo City, Utah, December 14, 1902, giving this experience:

"While in the west Arkansas conference on the river bottom between Fort Smith and Van Buren, in the summer of 1898, I was at the headquarters of that conference where I attended to the little business there, in handling reports, etc., which took only little of my time. One hot day, while I was grubbing in

the field and assisting in clearing some land, I got extra warm, and my breath seemed gone. I had stopped sweating a few moments before, and now my hands and face puffed up as if they were swollen. My skin was perfectly dry; my breath was so difficult that I could stand it no longer, so went over to the pump where there was a trough of quite cool water, I bathed my hands, wrists, face, and the back of my head, but no relief came. I felt a numbness (similar to that felt when one's feet are said to be asleep) come over me, starting from the outside and going or drawing to the center of me. It seemed to me I could hear this numbness growing. I called for Brother Hammock, but he didn't hear me. My call must have been weak, for Brother Hammock afterwards told me that he heard nothing, but I called with all the power I had. I tried to walk, but could only push my limbs along. They refused to bend; and for a few strides, my feet were so far apart that my legs looked as if they were propped to keep me from tumbling sideways. My breath was gone. I felt sure this ended it with me. The numbness seemed all but to have met in the center of my being. I could endure it no longer.

"Then I turned to my Father in heaven. I hadn't thought of praying before for help, and said: 'O God, if there is a God, relieve me; I want to live;' and at the same time I said: 'Father, you know I know you.'

"That moment I was set free. I can't express it as I felt it. The moment before I was in agony struggling for breath. Now I felt so calm and restful, my breath was easy, my numbness gone! At the same time my greatest delight and happiness was in this that I felt that I had had a talk with my Father in heaven. I heard or saw nothing, but had some visible heavenly being come and said, 'I like you; I joy with you, and am interested in you,' I could have felt no more supremely happy than I now did. Everything of a doubting or of a worrying nature was gone, and I was set free. I tell as much as I can. I told Brother Hammock how momentarily I had been relieved from that suffocation.

"Afterward I thought more of the counsel of the President of our mission. It was that we were to labor with all our zeal and energy for the salvation of the souls of our fellow-men, and our calling was not to do manual labor."

2. How President John R. Winder was Comforted by Prayer.

President Winder was born in Biddenden, Kent, southern England. There were great woods there, and when in early boyhood, he was sent out into a clearing to keep birds off the

grain, he had a dread of wild animals from the lonely woods, and suffered from constant fear. How he was given peace, how fear was taken from him, and how prayer was the beginning of his success, he tells in these words which prove his trust in the watchcare of God:

"I was a poor little boy. I was sent out into the fields to keep the birds off the grain, and it was a very lonely spot, surrounded with woods. (I might say this was a little more than seventy years ago.) Being entirely alone, I was somewhat fearful, and I remember that I was impressed to kneel down in the brush and pray to the Lord that his angels might watch over and protect me from harm. I remember now, just as well as I see your faces, that that was the end of my fear. I also think that that was the beginning of my success in life. Although that spot is many thousands miles distant, and it is more than seventy years ago, I could walk straight to that very spot where I knelt down and where I received that blessing."

3. Healed in Answer to Prayer.

Elder James B. Burrow wrote to the editors of the Improvement Era, from Panguitch, Utah, December 12, 1902, giving an experience showing how the Lord heard his prayer and that of his companions, in a case of sickness, to the healing of the sick. He testified that he is thoroughly convinced that the incident is of great value to him, as one of the many special manifestations of God's providence to him. The incident was witnessed, he says, by Elder Samuel Neff, of East Jordan, who was at the time of this narrative, counselor in the presidency of the Brooklyn Conference:

"On November 1, 1900, I was called from Brooklyn to assist in opening up the work in New York City. Elders Samuel Neff and George A. Goff having been stationed on 135th Street in the Bronx, it fell to my lot with Elder George H. Lawrence to open up the work in Harlem, about a month later than that of the Bronx.

"We labored assiduously with varying success during the winter months, interesting a few in the gospel and making a number of friends. In the early spring of 1901, small-pox broke out in different sections of greater New York, one in which lived a family of Saints. I should except the husband, however, who was a professed atheist, but agreeable and friendly to the elders. In the latter part of April, or fore part of May, he was stricken with the disease and taken to the 'pest house.' Street meetings were held as late in the fall and commenced as early

in the spring as the weather would permit, and had been for some little time in operation on May 6, to which date I wish specially to refer. On this evening my companion had arranged to visit a family in Brooklyn whose name had been sent him from the west. I went over to hold street meeting with Elders Neff and Goff, but on reaching their room I found Elder Goff had gone to make some calls, leaving his companion to hold meeting with me. Just as we were about ready to start out on our duty, a ring at the door being answered brought us a note from Sister Simms, the family referred to above, stating that her little boy Davie was very sick, had a very high fever and all symptoms indicated the small-pox. She was devoted to the gospel, and strove with diligence to teach it to her family. Word from her husband that morning was that he was worse, in fact that he was in a precarious condition. Under these trying conditions she appealed to the Priesthood for counsel and assistance, having implicit faith. In her note she stated that she would like to have the elders administer to her son, but there had been three patients taken from just across the street that morning, and if we felt unsafe, not to come. The note read, I asked Elder Neff how he felt about going. He answered he felt as if we ought to go, if I felt so. That being exactly my feelings, we talked a few minutes, knelt in prayer, and went forth in our duty feeling the weight of our calling.

"On reaching the home we found the mother almost frantic with grief, and her son with a burning fever. We consoled her with the promise, in the name of the Lord, that her husband should recover and return home, that her son would speedily recover, and that all would soon be well with them again. These promises inspired by the Spirit we saw fully verified.

"On the day following our call at the home, and our administration to the little boy, Elder Neff received a note from Sister Simms stating that her son was up and at play as well as ever, apparently, and word from her husband that morning was that he was improving. He continued to improve rapidly and was soon at home again.

"We knew that the Lord was with us, that he had answered our prayers, and recognized the administration. We felt to praise his holy name for his goodness, thank him for his blessings, while it added strength to our testimony."

4. Why Pray Night and Morning Every Day?

The following story from the Talmud may also be applied to answer the question why it is necessary and required that we pray night and morning every day:

The scholars of Rabbi Simon ben Jochai once asked him: "Why did not the Lord give to Israel enough manna to suffice them for a year, at one time, instead of meting it out daily?"

The Rabbi replied:

"I will answer you with a parable. There was once a king who had a son to whom he gave a certain yearly allowance, paying the entire sum for his year's support on one appointed day. It soon happened that this day on which the allowance was due, was the only day in the year when the father saw his son. So the king changed his plan, and gave his son each day his maintenance for that day only, and then the son visited his father with the return of each day's sun.

"So was it with Israel; each father of a family, dependent upon the manna provided each day by God's bounty, for his support and the support of his family, naturally had his mind devoted to the Great Giver and Sustainer of life."

5. How a Child May Teach Prayer.

Reformations have occurred in many homes through the influence of the Religion class. A small nine-year-old boy in one ward came from a home in which the father was an apostate and the mother a non-member of our Church. This child, among others, had been shown by his teacher the great need of prayer, especially in the home. One entire class period was devoted to the blessing of the food—the need for it and what thoughts it should contain. Such points as gratitude, and our dependence on our Heavenly Father were carefully discussed.

Within this certain child's heart, a sharp pang was keenly felt, for he knew that he had never heard such a thing as a blessing on the food in his home. That night, as the lad plodded slowly homeward, he considered the matter all the way. He walked into the kitchen and looking pleadingly into his mother's face, said, "Mama, please may I ask a blessing at supper tonight?"

"Oh, I don't know, son; you'll have to ask your father," she replied.

When all were seated at the table, he asked the same thing of his father, but was blankly refused. The child's heart was heavy, but he persisted in begging, until one night the father said, "Well, if you must say your little speech, out with it."

The boy bowed his head, closed his eyes, and with a weak, trembling voice, poured forth from his pure, sweet soul, a simple little prayer of gratitude and thanks for that of which he was about to partake.

Next morning the father found it necessary, on account of his business, to leave home before breakfast. At the table that morning, all waited for the blessing, expecting, of course, response from the boy, when he looked smilingly up at his mother and said, "Mama, they told us in Religion class, that the same one should not ask the blessing all the time, but that we should take turns. Now, isn't it your turn, Mama?"

Without a word she bowed her head and said grace. How could she do otherwise? One of the other children took the turn at the supper. The father returned rather late that night, so was present next morning at the breakfast table where the same boy with a face that fairly shone with joy and delight said, "Papa, they told us in Religion class, that we should take turns saying the blessing. It's your turn this morning." The father did so.

That evening after learning who the principal of that local organization was, the father visited her home to find out what was being done in the weekly meetings. Further investigation resulted in a perfect reformation in that once unhappy home—unhappy I say, because no home can be really happy without the spirit of prayer which is the spirit of peace. Today that same man is one of the superintendency of one of the stakes of Zion. How true the statement: "And a little child shall lead them."—Mabel Cook, in Improvement Era, July 1914, p. 856, Vol. 17.

6. References to Many Examples of Answer to Prayer.

See "Spiritual Growth," M. I. A. Manual, 1907-8, pages 26-33.

LESSON IV.

The Power of Example and Habit.

"He who mixes with unclean things becomes unclean himself: he whose associations are pure becomes more holy with each day."—Talmud.

"Keep me from the snares which they have laid for me, and the gins of the workers of iniquity."—Psalms 141:9.

"Man's passions, at first are like cobweb's thread, at last become like the thickest cable."—Talmud.

I. EXAMPLE LEADS TO THE FORMATION OF HABIT.

You are inclined to do what you see others do. In this way what others do is an example to you. It may be good or bad. If it is good, the act which follows will bear repeating until it becomes a habit or custom. When you have once formed a good habit by the frequent repetition of an act following a good example you have a powerful aid to good life and character; but bad hibits are just as powerful for evil. Good habits are main springs of character. Character is mainly the sum total of habit.

II. BENEFIT AND FAR-REACHING INFLUENCE OF EXAMPLE.

For this reason the examples that we pattern after become important factors in our lives, and the examples that we set to others become important factors in their lives. By good exaples we not only benefit ourselves, but help rightly to influence others. Also we strengthen our own characters, and at the same time benefit the community to which we belong. If it is known that we belong to the Church, the Church is judged to a great extent by our actions. Strangers look upon us as products of the teachings of the Church, and as our example may extend afar—we know not how far—we owe it to the Church and to our people as well as to ourselves to be exemplary in our conduct, to set good examples, and to form good habits. Remember the old saying: "Sow an example. reap an

act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

III. YOU ARE FREE TO FORM AND IMITATE GOOD OR EVIL HABITS AND EXAMPLES.

Which will you determine to do? Why? In looking upon the example of others you should note this truth: You are the person to say whether you will imitate any example that is set you or not. You have your free choice, and you are not obliged to follow a bad example. You are the judge. You have a free choice, for every person is an agent unto himself. You see bad examples of boys and men smoking, drinking, swearing, using vulgar and unbecoming language. You see men and boys sporting or working on the Sabbath day, instead of attending to their meetings and religious duties, but you are not obliged to follow their examples, nor to form such habits; so you decide to be manly and imitate good examples and form good habits. Early in life you should begin to form habits of attending worship, being courteous and considerate of others, prompt, punctual, neat, clean, bodily and in thought and language. Then as you grow older in the practice of these virtues they will become as second nature to you and a part of your life and character.

The gospel teaches not only the real value of social organizations but also the great importance of the individual. Good and evil are placed before you, and you are to choose between them. If you choose light, rather than darkness, good rather than evil, you will receive your reward accordingly. Men receive their wages of whom they list to obey.

"There are two paths for every man to choose: the path of duty or of pleasure, of self-denial or self-gratification, of self-control or license; and the one is the path of life and the other the path of death. It is very curious however, to notice that when we pursue pleasure, we feel and know that we are slaves, but when we pursue loftier ideals we feel free?"—The Springs of Character, Schofield.

IV. WHO ARE WORTHY OF IMITATION.

The Church and its organizations are helps to direct you in your choice. So are the Priesthood, your parents, and your teachers. Their wisdom to direct comes by revelations from the Lord, long experience, love of your welfare, and an anxiety

for your progress in all that is good and right. You may well trust them, and form your habits by imitating their examples. Furthermore, your habits of reading and your personal habits should be formed early in life, during your impressional period. Form now the habits of temperance, cleanliness, goodness, kindness, truthfulness, obedience, industry, courageousness, and reverence.

V. ILLUSTRATIONS.

1. The Far-Reaching Effect of a Good Example.

An educator of national reputation, dean of the college of science in one of America's largest universities, with his wife, visited Utah in the summer of 1909. While there, they were greatly interested in the doctrines of the Latter-day Saints, many of which seemed very strange to them. As they were leaving the State the doctor remarked to the family that had entertained him, "Your religion sounds tremendously good, but I fear that its effects upon men and women are not better than those produced by other religions. In fact, it is difficult for me to understand the reputation that your people have, if you really live out the doctrines that you have explained to me."

Nearly a year later the brother who entertained this distinguished visitor went to the East and met the dean at his home. In the course of the conversation the dean told the following incident:

"When we left your town in Utah we went immediately to the Yellowstone Park where we secured tickets with one of the camping parties that show tourists the sights of the Park. During the ten days that we were in the Park there were eight or nine days of incessant rain. The trip was very disagreeable indeed. The men who were employed to care for the horses, cook the food and wait on us were fearfully handicapped in their work, and frequently were forced to pitch camp, put up the tents and cook food in the face of blinding rains. The tempers of both tourists and crew were sorely tried. When the first heavy rain struck us on our first day out, just as we were to pitch camp, several members of our party remarked that now we should hear some good examples of Western profanity. To the surprise of the party, the wet, disagreeable work was done and the evening passed without an impure word proceeding from the lips of the crew. The members of the party remarked that the boys were 'holding themselves,' but if the weather continued we should certainly have the expected examples of

vigorous Western language. The next day came, with even worse weather, and yet not a profane word was spoken. Moreover, it was notable that in the face of the cold weather and disagreeable circumstances none of the crew indulged himself in tobacco. In fact eight or nine cold, rainy days passed, some of the most disagreeable I have known, and to the last our crew did not utter one foul word, nor was it observable that any of them indulged in tobacco. It was one of the most marvelous exhibitions of proper restraint that I have ever witnessed. We wondered at this behavior of the crew and many were the conjectures offered by the party by way of explanation. Finally, to our surprise, on the day before we left the Park, we discovered that every man in the crew was a member of the 'Mormon' Church. That, to me, explained the situation in part.

"When I returned to my home my numerous friend asked about the 'Mormons' and the 'Mormon' state, I never failed to relate as a fitting climax the behavior of the 'Mormon' boys in the Yellowstone Park under such trying circumstances. At least forty of my colleagues in the university have heard this, so I think I have been a pretty good missionary for your people. I really believe that there must be some virtue in your religion to have so commendable an effect upon your young people. As one of the results of this experience my wife studied your published books rather carefully, and only two weeks ago she delivered before one of the largest and most select audiences of this city a lecture on 'Mormonism' which was reported by the newspapers, accompanied by the comment that the 'Mormons' are not half as bad as they are reported to be."

So much for example. The young men of Yellowstone Park who were earning a few dollars by their labors that summer did not, probably, dream of the far-reaching effect their virtuous lives would exercise.

2. Get the Habit of Victory.

President Lowell of Harvard, told the Harvard Club, in Boston, not long ago, that he believes that there is no more valuable thing that any man can acquire in life than the habit of victory. It seems so. The boy, the student, the man, the army that is accustomed to win is made stronger by this confidence. "Get the habit" is a phrase that we often hear. There is wisdom in it. The getting of a good habit is laying up treasure for both worlds. God has made none of us as strong as he wants us. There is a wide increment left for our adding. We are to do something toward our own creating.

3. Dr. Thomas Arnold's Example.

You boys don't want to be bravos; you want to be true heroes, like Sir Samuel Baker and Chinese Gordon. Let us try to find out what true bravery is, and how a boy may be brave.

Dr. Thomas Arnold, later head-master of Rugby School, and Professor of Modern history in the University of Oxford, was sent to a boarding school when twelve years old. His mother had taught him to kneel by his bedside every night and pray. He was put into a dormitory with forty or fifty other boys. Some of them were bad boys, and the rest were cowards. But Thomas was no coward. In the midst of the noise and confusion he quietly knelt down by his cot to say his prayers.

"See that young Pharisee!" cried a big bully, and threw his pillow at him. The rest followed suit, for they were afraid of the bully. Many pillows were hurled at the brave young Christian. But he finished his prayer, and without a word of rebuke or remonstrance went to bed.

This was repeated night after night. At length the boys who had been taught to pray at home mustered courage, one by one, to imitate Arnold's example, and in less than a month that dormitory was as quiet at bed time as a church. The boys who did not pray themselves were compelled to respect the rights of those who did. Here we see the test and the triumph of true courage and right example.

That boy dared to do right. And by his patient continuance in welldoing he conquered. He was a hundredfold more a hero on his knees amid the showers of pillows than a soldier on the battlefield amid a shower of bullets. The soldier is excited by the novelty of the scene. He thinks, too, that he may escape, since only a certain percentage of an army falls in battle. But young Arnold had nothing to excite or sustain him but his faith in God. He knew that every scoff and every pilow was aimed at him. He was naturally sensitive and felt keenly the injustice and cruelty of his school fellows; and yet he never flinched. No wonder that he grew up a grand man, one of the noblest teachers of the young that the world has ever seen.—Selected.

4. Three Bad Habits.

If there be anything that demonstrates total depravity, it is the readiness with which young men imbibe bad habits. I have seen original sin in the shape of "a short six" sticking out of the

mouth of a lad of ten years. It is strange what particular pains boys and young men will take to learn to do that which will make them miserable, ruin their health, render them disgusting to their friends, and damage their reputation.

Some of the fashionable bad habits of the day are connected with the use of tobacco. Here is a drug that a young man is obliged to become accustomed to before he can tolerate either the taste or the effect of it. It is a rank vegetable poison; and in the unaccustomed animal produces vertigo, faintness, and horrible sickness. Yet young men persevere in the use of it until they can endure it and then until they love it. * * * *

Now, young men, just think of this thing! You are born into the world with a sweet breath. At a proper age, you acquire a good set of teeth. Why will you make of one a putrescent exhalation, and of the other a set of yellow pegs? A proper description of the habit of chewing tobacco would exhaust the filthy adjectives of the language and spoil the adjectives themselves for further use; and yet, you will acquire the habit, and persist in it after it is acquired! * * * *

That beautiful body of yours, in whose construction infinite wisdom exhausted the resources of its ingenuity, is the temple of a soul that shall live forever, a companion of angels, a searcher into the deep things of God, a being allied in essence to the divine. I say the body is the temple, or the tabernacle, of such a being as this; and what do you think of stuffing the front door of such a building full of the most disgusting weeds that you can find, or setting a slow match to it, or filling the chimneys with snuff? It looks to me much like an endeavor to smoke out the tenant, or to insult him in such a manner as to induce him to quit the premises. You really ought to be ashamed of such behavior. A clean mouth, a sweet breath, unstained teeth, and inoffensive clothing—are not these treasures worth preserving? Then throw away tobacco, and all thoughts of it, at once and forever. Be a man. * * * *

There is the habit of using strong drink,—not the habit of getting drunk, with most young men, but the habit of taking drink occasionally in its milder forms—of playing with a small appetite that only needs sufficient playing with to make you a demon or a dolt. You think you are safe. I know you are not safe, if you drink at all; and when you get offended with the good friends who warn you of your danger, you are a fool. I know that the grave swallows daily, by scores, drunkards, every one of whom thought he was safe while he was forming his ap-

petite. But this is old talk. A young man in this age who forms the habit of drinking, or puts himself in danger of forming the habit, is usually so weak that it doesn't pay to save him.

I pass by profanity. That is too offensive and vulgar a habit for any man who reads a respectable book to indulge in. I pass by this, I say; to come to a habit more destructive than any I have contemplated. * * * * *

A young man who cherishes impure images, and indulges in impure conversations with his associates, is poisoned. There is rottenness in him. He is not to be trusted. Hundreds of thousands of men are living in unhappiness and degradation today who owe their unhappy lives to an early habit of impure thought. * * * * The whole matter resolves itself into this: A young man is not fit for life until he is clean—clean and heatlhy, body and soul, with no tobacco in his mouth, no liquor in his stomach, no oath on his tongue, no snuff in his nose, and no thought in his heart which if exposed would send him sneaking into darkness from the presence of good women.—"Letters to Young Men," J. G. Holland.

LESSON V.

Obedience to Counsel.

"The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise."—Prov. 12:15.

"Hear counsel and receive instruction."—Prov. 19:20.

I. WHAT COUNSEL MEANS.

Counsel is the advice, decision, opinion and instruction, of those who know, to those who do not know. To accept counsel is an easy way to learn. Counsel is of inestimable value to young people. It helps them to avoid danger, distress and other evil; it hastens their footsteps on the way of progress, and leads them to wisdom and understanding. It is honorable and manly to accept counsel. Counsel should always be in harmony with God's laws, unselfish and for the good of the enquirer.

II. WHO SHOULD GIVE COUNSEL AND WHEN.

Young people should accept counsel from a number of good sources, never from evil sources. The beginning of Cain's trouble was disobedience to counsel. It is serious to reject proper counsel. Counsel should be accepted from father and mother; from personal friends; from the ward, stake and general Church authorities who constitute the Priesthood of God; and from the whisperings of the Holy Ghost, who is a very safe counselor in the most difficult emergencies. All who are baptized have received the Holy Ghost when they were confirmed members of the Church, after baptism. It is his mission to teach you what you ought to say and do, to guide you into all truth, show you things to come, and give you knowledge, faith and wisdom. But, of course, you must live right, or he will not minister to you.

Counsel should be given when it is needed and when asked for. Always when in doubt about your course, the safe way is to seek counsel from one or all of these sources. You get counsel from parents and friends by asking; and from God through his great counselor, the Holy Ghost, in like manner through prayer in the name of Jesus Christ. To be effective all counsel should have the sanction and approval of the Holy Ghost.

III. ILLUSTRATIONS.

1. President Lorenzo Snow is Counselled by Father Smith, the Father of the Prophet Joseph.

Before a gathering of students in the Brigham Young University, Provo, on his eighty-fifth anniversary, April 30, 1899, President Snow said, on this subject, addressing the boys:

"I expect to say but a few words, and I want to say something, if possible, that you will never forget, and I think that I can perhaps do so.

"I see, as I see almost always when young elders are together, and in fact when middle-aged elders are together, a kind of reluctance to speak before an audience. I see this here this morning in the young men who have risen to express themselves and to give information regarding the particular work they have been doing.

"It would not be amiss perhaps if I should tell you a little of my experience when I commenced to talk in public, even before I was an elder. I remember the first time I was called upon to bear my testimony. The meeting was presided over by Father Smith, father of the Prophet Joseph Smith. I had been personally acquainted with Father Smith for some little time. He was presiding over a small meeting: perhaps there might have been thirty-five or forty present. The object he had in view at this meeting was to get every one to talk. It was something I very much dreaded, yet at the same time I felt that it was my duty to get up, but I waited, and waited. I had never spoken before to an audience. Father Smith was very peculiar in some respects. He was fatherly in his appearance and in his talk, everybody liked the old gentleman. He said: 'If there are any here that do not speak before the close of the meeting, they will be sorry for it at some future time.' I concluded it was about time for me to get up. I did so. Well, how long do you suppose I talked? I judge about half a minute —it couldn't possibly have been more than a minute. That was my first effort; and the second, I think, was about the same. I was bashful and very diffident, as I notice some of my young brethren here are. But I made up my mind, solidly and firmly, that whenever I was called upon to perform a duty of this nature or of any other, I would do it, no matter what might be the result. That is a part of the foundation of my success as an elder in Israel. It is now about sixty-three years since I received the office of an elder.

"My young friends, there is an opportunity for you to become great—just as great as you wish to be. In starting out in

life you may set your hearts upon things very difficult to attain, but possibly within your reach. In your first efforts to gratify your desires you may fail, and your continued efforts may not prove what may be termed a success. But inasmuch as your efforts were honest efforts, and inasmuch as your desires were founded in righteousness, the experience you obtain while pursuing your hearts' desires must necessarily be profitable to you, and even your mistakes, if mistakes you make, will be turned to your advantage. Make up your minds to live humbly and in such a way that you will always have the Spirit of the Lord to be your friend to make such suggestions to you from time to time as shall be needed under the peculiar circumstances in which you may be placed. And follow counsel. * * * * I made up my mind at the beginning that I would follow counsel no matter what I might think of it. That is the path of safety; for when you follow counsel you place the responsibility upon the party that gives you the counsel, that is, if you carry out your part of it. That is necessary in order to be successful."

2. President George Q. Cannon's Words of Counsel.

On the same occasion referred to, President Cannon, said among other things:

"Another thing I will mention in connection with my career. It was alluded to by President Snow in his case—that he had always listened to counsel. I believe that the success of all of you and of all who have preceded you, and of those who have attained to success, is due to that principle; and the man that does not listen to counsel, I do not care what his ability may be, nor how talented he may be, he will not succeed in this Church connected with the people of God. The Lord will have an obedient people, and whenever a man ceases to obey and listen to counsel, his life then becomes as it were a failure, and he cannot succeed; that is, he cannot succeed in growing in the knowledge of God and in power and influence pertaining to the people of God. I deplore from the bottom of my heart the spirit that is abroad amongst the people to disregard counsel. Men have been carried away, leading men, by influences that are not of God, and the spirit of disobedience and of carelessness has grown up and is cherished in many quarters, that will lead to most deplorable results unless it is repented of. Just as sure as seed put in the ground will produce its like, so sure will that spirit of disobedience that is given way to by many produce its bad results. The seeds of wrong, of evil, are planted and they will produce a harvest unless care is taken to uproot them."

3. Refusal to Obey Counsel Results in Death.

Heber Q. Hale, in the Improvement Era, volume 12, page 123, relates the following striking example and true incident of a case where a man refused to heed the counsel given him by a man of God—and the attendant consequences of his disobedience:

"President Brigham Young drove his team into the hollow square formed by Lot Smith's company of volunteers, at the mouth of Emigration Canyon. Pursuant to a call from President Abraham Lincoln, the company had marched that far out from Salt Lake City on its way to set in order and protect the Overland Stage Line, which the Indians were greatly molesting.

"Not quite a hundred men, with their mounts, their baggage and mess wagons, were assembled. Solomon H. Hale, the chosen wagon-master of the company, rode his horse forward, as the president halted his team, and stood guard in front of it. President Young arose and addressed from his carriage the men before him. His address was short, but very emphatic and to the point. That part of it to which I call particular attention, and which is yet fresh in the minds of the survivors of that historic expedition, is as follows:

"'I promise you all, in the name of the Lord, that if you will obey the orders of your captain, attend to prayer night and morning, come together at the bugle call, and each one take part when called upon by your captain: also use no profanity nor liquor, and allow no card playing in camp,—I promise you that you will return home in safety and not one of you shall be lost.'

"Now, it is not my intention here to follow these brave men into the wilds of the mountains, and record their valorous deeds and the great hazards of their expedition; but rather to call attention to the counsel of President Young given in those prophetic words, as the company was embarking upon its journey, and note the effect upon the men who considered the counsel and the promise important, and obeyed, and those who did not.

"The company marched forward and began the execution of the work whereunto it was sent; bridges were built, stations were set up, the Indians driven back, and the stage was resumed, and finally, Captain Smith's company was released at South Pass by a company of United States soldiers and the journey homeward was begun. When Fort Bridger was reached more marauding work of the Indians was discovered: they had stolen a band of horses from an old mountaineer by the name of John Robinson. Here Captain Smith called for sixty volun-

teers, whom he immediately dispatched in pursuit of the Indians to reclaim the stolen animals. Twenty of these, however, were forced to return the third day on account of the shortage of provisions.

"As the forty were speeding onward in the chase, one of the company, Seymour B. Young, inquired of a comrade, Solomon H. Hale: 'Sol, are you watching the prediction of Uncle Brigham?' 'Yes,' was the reply. 'I have been watching it very closely, and I believe it will be literally fulfilled.'

"Onward these braves urged their horses on the trail of the retreating foe—for eight days they pursued in hot haste, all the time on short rations, being forced at one time to kill and eat one of their saddle horses, and enduring most severe hardships—until they reached a point in Idaho, near which the city of Rexburg has since been founded, where they gave up the chase. The hostiles had by this time reached the camp of their tribe and, with bow and arrow in hand, calmly awaited the arrival of their pursuers. This fact, however, was not revealed until a few days later, when it first became apparent to the 'boys' that they had approached within dangerous nearness to probable butchery and awful death.

"As the company was crossing the South Fork of Snake river, a command was given by Captain Smith for all the men to remove their clothing, and bind the same securely to their saddles while they swam their horses across the deep and swiftly-flowing stream. All obeyed, except one man, who twice more was ordered to obey, but still refused. His obstinacy filled his companions with fear, for it had been observed that he was the only man in the whole company of possibly ninety-five, who used liquor, who profaned the name of Deity, who attempted to introduce card-playing in camp, who went to sleep on guard, and who refused to come to prayer-call. And with his heavy clothes about him, Donald McNichol rode his horse into the swift current, which bore him down to his death. First his horse became entangled and went down, and its rider, an excellent swimmer, threw himself abreast the stream, but his clothing filled with water and he was dragged beneath its foaming crest. Not a fragment of his raiment, nor any personal belongings whatever, was left to take home in remembrance of the man.

"With this one exception every man of the company returned home well and unharmed, and was mustered out of service on the 15th day of August, 1862, after about four months enlistment."

LESSON VI.

Courage.

"It requires more courage in the average youth to do right than to do wrong. * * * Hence it is that he or she who dares to do right at all times and in all places stands forth prominently among the crowd."—Thayer's "Ethics of Success."

I. MORAL COURAGE HIGHEST.

Moral courage is that quality which enables one to stand without wavering for that which he believes to be right, to obey the voice of conscience regardless of the ridicule or contempt of the world.

Physical courage may be defined as the quality which enables a man to face evil without fear, or if fear exists to overcome it, and stand firm in emergency where danger threatens.

Combined, moral and physical courage give us the ideal man. The influence of such a man, and the power for good which he may wield in his neighborhood, his state or nation cannot be estimated. Struggling for the right, with the courage of his convictions, he inspires those who are around him, with the result that many battles, which appear lost, are won, critical and difficult situations overcome, and victory snatched from what seemed to be sure defeat.

Just as courage is contagious so is cowardice. The influence of one courageous man has often moved a multitude to action, just as a well disciplined army of brave men has been thrown into panic and confusion by the act of a coward.

At the battle of Winchester the appearance of General Sheridan was sufficient to rally the broken Union lines, check retreat, and win a battle which appeared to be irrevocably lost. It was a splendid example of physical courage.

Greater still was the act of Arnold Winkelried when, at the battle of Sempach, he commended his family to the care of his comrades and rushed upon the Austrian spears, that a way to liberty might be provided for his countrymen through that living wall of steel.

When Martin Luther stood before the Diet at Worms, and was asked to retract his denunciations of the church, or suffer excommunication, and perhaps death, he made that imperishable

answer: "Except I be convinced by reason, and by the scripture, I neither can nor will retract anything, for my conscience is a captive to God's Word, and I have learned that it is dangerous to go against conscience. There I take my stand, I can do no otherwise, so help me God—Amen!"

What a strength such an example affords to every man who loves the right!

Many examples of courage have come under the observation of the writer in his frontier experiences, examples of sublime courage, and abject cowardice.—Anthony W. Ivins.

II. ILLUSTRATIONS.

1. A Boy's Bravery in a Contest with Indians.

Elder Anthony W. Ivins, being asked to relate a story on courage, wrote the following which was published in the Improvement Era, November, 1913, volume 17, No. 1.

During the year 1865 the Navajo Indians were at war with the Government. Hard pressed in their own country, the northeastern part of Arizona and northwestern New Mexico, small parties of Indians came across the Colorado River and made raids upon the white settlers who had located in the extreme southeastern part of Utah.

In the early part of January, 1866, the people of St. George were startled by the report that Dr. James M. Whitmore, father of Hon. George C. Whitmore, of Nephi, and Robert McIntire, a brother of our fellow townsmen Samuel and William H. McIntire, had been killed by Indians, at Pipe Springs, where they were engaged in ranching.

In April of the same year Joseph and Robert Berry, with the wife of the latter, were killed near Short Creek, about twenty-five miles west of Pipe Springs.

Because of these and other depredations, the people were called in from outlying settlements and exposed ranches, to places of safety.

Nathan C. Tenney had established a ranch at Short Creek wher he built a house, but in common with others had abandoned it and moved to Toquerville, about twenty-five miles distant.

In December, 1866, three horsemen rode out from Toquerville, their destination being the Short Creek Ranch. They were fairly well mounted, and in those days would have been considered well armed. Nathan C. Tenney carried an old-fashioned cap-and-ball pistol. Enoch Dodge carried an old-

fashioned muzzle-loading rifle. The third member of the party, Ammon M. Tenney, was a mere boy, with black hair, dark eyes and a slender body. He carried an old style six-shooter, and was going with his father to look for horses which had strayed from Toquerville back to the ranch.

The party reached Short Creek without incident, and spent the night at the ranch house. The following morning they rode out on the Pipe Spring trail to the place where the Berry brothers had been killed, and after looking over the ground, went on and soon found the horses for which they were hunting.

Not far from them was one of those peculiar hills, or ridges, so common on the Short Creek range. By some convulsion of nature these ridges have been forced up, leaving an abrupt face of rock, often impossible of ascent, on the east or north, while on the west or south they gradually dip to the plains below so that approach to the top of the cliffs from that side is easy.

At the foot of one of these bluffs, a corral had been constructed to which the horses, eight in number, were driven and hurriedly caught and necked together. Signs indicating to the trained eyes of these experienced frontiersmen that Indians were in the neighborhood had been observed and commented upon; and that feeling of anxiety which comes to men who sense impending danger, that cannot be seen, was intense.

The horses were driven from the corral and headed toward home, when the white men found themselves face to face with eight Navajos. The Indians spread out in semi-circle, occupied the plain, while the white men retired to the protection of the cliffs to which reference had been made. What was to be done? That the Indians meant to kill them was plain to the two men. Their weapons, consisting of bows and arrows and a few guns, were made ready as they taunted and denounced the white men.

To Nathan C. Tenney, a man who had many times looked death in the face, the situation appeared desperate, hopeless. With the impassable cliffs behind, and Indians in front, what chance had they to escape? The boy proposed that all of the horses be killed and used as a breastwork, and that they fight. The father urged that their ammunition would soon be exhausted and they slaughtered. He thought it possible to compromise by giving up their horses.

The boy spoke to the Indians in Spanish, which language he had learned in California, and found that he was understood. A parley ensued, and one of the Indians, a stalwart man, leaving his arms, came out into the circle and invited the boy to meet him there and arrange terms of capitulation. Removing his pistol the boy was about to comply when his father restrained

him. "My son," he said, "that powerful man will pick you up and carry you away, and then they will kill us."

At this juncture the cliffs echoed with war whoops, and to their dismay the men saw eight additional Indians riding furiously down the plain toward them, their long hair standing out behind as they unslung their guns and quivers.

"Resistance is now useless," said the elder Tenney. "What hope have we against sixteen well-armed and mounted men?" It was at this juncture that the courage and leadership of the boy asserted itself. Drawing his pistol, he turned down the trail at the base of the bluff, and striking the spurs deep into his horse's sides, and crying, "Follow me!" rode straight on, the Indians who confronted him, firing as he went. The two men followed. Against this intrepid charge, the Indians gave way, and the race for life began. Thus, for more than a mile they rode, the three on the trail, sheltered to the west by the bluff, while the Indians, who were in front of them, behind them, and on the plain to the east, kept up a constant fusilade of shots as they ran.

Several times the boy, who was a superb horseman, and better mounted, had opportunity to outstrip his pursuers and escape, as often he returned to encourage his father and Dodge to be brave and come on. He was thus riding in advance when a sharp cry from his father caused him to look back to see both horse and rider rolling in the dust. The Indians, with bows bent to the arrow-heads, were bearing down on his father in a body. Without a moment's hesitation the boy turned and spurred his horse between his father and the on-rushing savages, discharging his pistol in the very faces of the men nearest him. The Indians wavered, scattered, and, falling on the opposite side of their horses, discharged a volley at the boy.

His father declared that he had been shot, and Dodge, also having been wounded by a bullet, they implored the boy to escape and go to his mother. Instead of doing this, he assisted his father to his feet, and turning the horses loose, with the saddles on, urged the men to cling to the rocks above. For a few moments the attention of the Indians was attracted to the loose horses and during this time the boy succeeded in getting the men up into the rocks, where he covered their retreat, while the Indians, riding by at the foot of the bluff, in single file, kept up a constant fire on him.

When the upper ledge was reached, the situation again looked hopeless, the cliff presented an obstacle which the men declared it would be impossible to pass, but the boy, undismayed, made the effort and succeeded. He then took hold of

the gun, and while his father held on, he pulled, and Dodge pushed until he reached the top, where he fell unconscious. With the gun he then pulled Dodge to the summit.

A hasty examination showed that the father had not been shot, as he thought, but that the fall from the horse had dislocated and badly bruised his shoulder. Dodge had been shot in the leg. The boy lay down on his back, took his father's hand in his, and placing one foot on the neck, the other in the arm pit, with a quick and strong twist, brought the dislocated joint back into place. He then placed his hands upon the head of his father, and in a few well-chosen words, laid their condition before the Lord, and prayed that his father might be restored. The man arose and they retreated a short distance to the west where they concealed themselves in some loose rocks. They had scarcely done so when they heard the patter of the feet of Indians, on the very rocks under which they had taken refuge.

Darkness came on and with it the Indians left them, thinking, undoubtedly, that they had made good their escape and were far away. When it appeared safe, they came out from their hiding place and, guided by the boy, slowly made their way to Duncan's Retreat, from which place they were taken to their homes by friends.

The boy still lives, a courageous, devoted man, but never since, and probably never again, will a crisis arise, demanding the inspiring exhibition of courage here recounted.

2. The Courage to Postpone Pleasure for Duty.

In one of the settlements of Utah County lives the widow of a country merchant with her three daughters and one son. The widow conducts the business of the little store during the day, assisted by her children.

Her son is a shining example of loyalty to mother and home. One incident will suffice to illustrate his courage to serve. He and his two sisters one evening prepared themselves for a ball. They put on their best clothes and were ready to enjoy the anticipated pleasures. As they were about to leave home the mother appeared with her sleeves rolled up, she having made every preparation for washing. Seeing their mother in this condition, the young people pleaded with her to wait until tomorrow when they would assist her. She said this would be very inconvenient, and that the washing would have to be done that evening so that the work of the store could be gone on with in the morning. Then she urged them to go to the dance, saying she could easily finish the work. While they were speaking the girls' beaux came, and they reluctantly went to the dance.

But the young man quietly and with perfect good nature went to another room, slipped on his working toggery, and appeared before his mother determined to assist her in the work of washing. She pleaded with him to go on to his amusement, but his determined answer was, "I will not go for pleasure while you wash." So he remained and helped her in the work.

That boy had the courage to postpone pleasure for duty.

3. Courage to Do Right.

Daniel the prophet is a fine example of one who has courage to do right. He did not mind the king's decree, but defied it, knowing that it was right that he should worship God, and not the false image set up by Darius. The result you know. Daniel was thrown into the lions' den, nor shrunk from the terrible ordeal. He dared to obey his conscience, and came forth from the perilous situation, "and no manner of hurt was found upon him."

Joseph who was sold into Egypt is another example of a man who has the strength and courage to say No under temptation. He yielded not to the pleadings of Potiphar's wife, and for his courage to remain clean and pure, God made him ruler over the king's house and nation.

The signers of the Declaration of Independence which has won the world's admiration, understood that if the Declaration were not maintained each one of them would be hung for treason. But, believing fully in the right of independence, they had the courage to stand firm and steadfast for its provisions, resolved to have liberty or death. As a result of their courage we have freedom, and today the largest and most prosperous Republic on the face of the earth.

4. Resisting Temptation.

Amos Lawrence was one of five boys in a variety store in Groton, Massachusetts, his native place. It was before the temperance reform began, and intoxicating liquors were sold in the store. Every day the five boys, together with the men, were invited about eleven o'clock, to take a drink. As everybody used liquors at that time, Amos accepted the invitation, and continued the practice about four weeks when he discovered that he was acquiring an appetite for it.

"Not another glass shall I drink," he said to the boys. The boys laughed and made fun of him, but he stood by his resolution, which required great courage. To cut loose from a perilous custom, which every one in the store adopted, demanded the spirit of a hero. He treated tobacco in the same

way, notwithstanding his companions made fun of what they called his "oddity."

At twenty, Amos Lawrence removed to Boston, and at fifty he was one of the richest and noblest merchants of that city—an honored benefactor and philanthropist. Once he wrote of the stand he took against strong drink and tobacco in the Groton store, as follows:

"I never drank another drop of rum in that store, nor used tobacco in any form. I have never in my life smoked a cigar and never chewed a quid. Now, I say, to this simple fact of starting just right am I indebted for my present position, as well as that of the numerous connections around me."—Thayer's "Ethics of Success."

5. Doing Right in the Face of Ridicule.

A few years ago a farmer's son entered a New England college. He had no money, so he was obliged to work in order to pay his way. He was an expert wood sawyer, and he could pay his bills by hard labor at that business. If students in the college could not furnish him with wood enough to saw, he could obtain work about town. "But students will make fun of you," suggested friends. "That will do me no injury," he replied. "Perhaps the faculty will think less of you for engaging in such menial employment," remarked another. "I will compel them to think well of me by the highest scholarship," he answered grandly.

The author often saw him at his work. He dared all ridicule, and his sterling character shone brighter and brighter. Those who were inclined to make fun of his employment fell far behind him in the race for knowledge, so that they were forced to defer to his scholarship and worth in the end. Brave, aspiring, invincible young man!—Thayer's "Ethics of Success."

LESSON VII.

Visions, Inspirations and Dreams.

"I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."—Joel 2:28.

"Where there is no vision, the people are without guide."—Prov. 29:18.

I. VISIONS.

Through visions the Lord makes known his will, directs, instructs, and counsels. A vision is a spiritual sight presented to one's view—a revelation. As Latter-day Saints "We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc." In fact, the Church is founded upon the Lord Jesus Christ and established through the instructions received in the visions and revelations given to the Prophet Joseph Smith. We have also learned to know God as a being who created man in his own likeness, and to know his Son Jesus Christ as our elder brother, through the visions of Joseph Smith.

Belief in spiritual manifestations such as visions, inspirations, dreams, prophecies, healings, etc., have had a wonderful effect in making the Latter-day Saints a people of strong and pure character and a different and peculiar people. Their belief in these things is in line with the teachings of Holy Scriptures, and has affected their lives for good. It has tended to control their actions towards a betterment of character and made their lives better.

Every person has a right to receive these spiritual manifestations for his own direction and blessing, but only one man has a right to receive them for the guidance of the people of the whole Church—he is the president of the Church.

II. INSPIRATION.

The Latter-day Saints believe that man is really a dual being, is a spirit clothed with a mortal body, and therefore he has two ways by which to obtain impressions—his five material senses, seeing, hearing, feeling, tasting and smelling; and by

another or spiritual sense—inspiration. The Spirit of God and the Holy Ghost give views, new light, and new thought through this sense. These views, this light, and thought, we call inspiration.

When a just man dies his spirit goes to God, his spiritual Father, to await the day when he will be united again with the essential parts of the earthly body,—ressurection. Thus united, he becomes immortal, a perfect soul capable of the fulness of joy and everlasting communion with God; but while a man dwells upon the earth, God often enlightens his mind through inspiration, especially when he seeks the Lord in prayer.

All who live righteous lives, and particularly members of the Church who have obeyed the first principles of the Gospel, and who keep the commandments, are entitled to the instructions and whisperings of the Spirit. Its inspiration helps them in trouble, and reveals to them what to do and say when they themselves are at a loss how to act.

III. DREAMS.

Sometimes the Spirit of God operates upon the human mind in dreams giving it trains of thought or presenting events to it in sleep. There are many examples showing that useful information, warnings of danger, directions in uncertainty, and consolation in trouble, have come to people in dreams by the power of the Spirit of God.

IV. ILLUSTRATIONS.

1. Joseph Smith's First Vision.

Joseph Smith, the boy prophet, came to the conclusion that he would do as the scriptures direct: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." So on the morning of a beautiful, clear day, early in the spring of 1820, he tested the statement and made the attempt for the first time in his young life. Having found the spot of his choice and seeing he was alone, he kneeled down and began to offer up the desires of his heart to God.

"I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to

deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in my being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is my beloved son, hear him!'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight: that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof. He again forbade me to join with any of them: and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, 'Never mind, all is well—I am well enough off.' I then said to my mother, 'I have learned for myself that Presbyterianism is not true.'"

The result was that Joseph Smith was satisfied, as far as the sects of the world were concerned, that it was his duty to join none of them, and further that he found the testimony of James to be true, that a man who lacked wisdom might ask of God and obtain, and not be upbraided.

2. **Parley P. Pratt's Vision.**

While on his mission to Missouri, in the winter of 1831-2, Elder Pratt witnessed a part of the hardships of the Colesville

Branch of the Church which was among the first organized by the prophet, and which constituted the first settlers of the Church in Missouri. Elder Pratt fell ill, and it was during his own illness, during this dreary winter, that he had this dream or vision:

"I thought I saw myself dressed in a clean and beautiful linen robe, white as snow, and extending from the neck downward in beautiful folds. On either breast were lines of gold writing, in large Roman letters, about a third of an inch in length, anad the lines extending from the center of the breast on each side six or eight inches long. The upper line on each side appeared larger and more beautiful or conspicuous than the others; one of these lines was: 'Holy Prophet,' and the other was: 'New Jerusalem.'

"On awakening from this dream I immediately called to mind the words of the Savior to John the Revelator: 'He that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the City of my God, which is 'New Jerusalem.'

"This dream certainly encouraged me, and enabled me to bear my sickness, privation and long absence from my wife and former friends, more patiently."

3. John Tanner's Experience with the Indians.

John Tanner, a most remarkable early convert to the Church, was born in Rhode Island, August 5, 1778. He was the grandfather of Apostle Francis M. Lyman and joined the Church in September, 1832. He was healed of a lameness considered incurable, on the day of his baptism in Lake George, walking three miles and back again, giving thanks to God for his complete restoration to health. While encamped in Iowa, in the summer of 1847, he had a thrilling experience with Indians. An account of the remarkable circumstance is given in the journal of Jane Grover, afterward Mrs. Stewart. The incident is an excellent illustration of how a person can be inspired in the hour of trouble, and shown in danger what to do, in answer to prayerful appeals to God. She says:

"One morning we thought we would go and gather gooseberries. Father Tanner (as we familiarly called the good, patriarchal John Tanner) harnessed a span of horses to a light wagon, and with two sisters by the name of Lyman, his little granddaughter and I started out. When we reached the woods we told the old gentleman to go to a house which was in sight, and rest, while we picked the berries.

"It was not long before the little girl and I strayed some distance from the others, when suddenly we heard shouts. The little girl thought it was her grandfather, and she was going to answer, but I prevented her, thinking it might be Indians. We walked forward until within sight of Father Tanner, when we saw he was running his team around. We thought it nothing strange at first, but as we approached, we saw Indians gathering around the wagon, whooping and yelling as others came and joined them. We got into the wagon to start, when four of the Indians took hold of the wagon, and two others held the horses by the bits, and another came to take me out of the wagon. I then began to be afraid as well as vexed, and asked Father Tanner to run for assistance. He said, 'No, poor child, it is too late!' I told him they should not take me alive.

"Father Tanner's face was as white as a sheet! The Indians had commenced to strip him. They had taken his watch and handkerchief, and while stripping him, were trying to pull me out of the wagon. I began silently to appeal to my heavenly Father. While praying and struggling, the Spirit of the Almighty fell upon me, and I arose with great power, and no tongue can describe my feelings. I was as happy as I could be. A few moments before, I saw worse than death staring me in the face, and now my hand was raised by the power of God, and I talked to those Indians in their own language. They let go the horses and wagon and stood in front of me while I talked to them by the power of God. They bowed their heads and answered 'yes' in a way that made me know what they meant. Father Tanner and the little girl looked on in speechless amazement. I realized our situation. Their calculation was to kill Father Tanner, burn the wagon, and take us women prisoners. This was plainly shown me. When I stopped talking, they shook hands with all of us and returned all they had taken from Father Tanner, who gave them back the handkerchief, and I gave them berries and crackers. By this time the other two women came up and we hastened home.

"The Lord gave me a portion of the interpretation of what I had said, which is as follows: 'I suppose you Indian warriors think you are going to kill us. Don't you know the Great Spirit is watching you, and knows everything in your hearts? We have come out here to gather some of our Father's fruit. We have not come to injure you; and if you harm us, or injure one hair of our heads, the Great Spirit will smite you to the earth, and you shall not have the power to breathe another breath. We have been driven from our homes and so have you.

We are the Lord's people, and so are you, but you must cease your murders and wickedness. The Lord is displeased with it and will not prosper you if you continue in it. You think you own this land, this timber, this water and all these horses. It all belongs to the Great Spirit.'"—"Scraps of Biography," p. 17.

4. Heber C. Kimball's Dream of Joseph.

"While crossing the sea," says Heber, on his journey to introduce the gospel in Great Britain, "I dreamed that the Prophet Joseph came to me while I was standing upon the forecastle of the ship, and said, 'Brother Heber, here is a rod (putting it into my hands) with which you are to guide the ship. While you hold this rod you shall prosper, and there shall be no obstacle thrown before you but what you shall have power to overcome, and the hand of God shall be with you.' After this I discovered every kind of obstruction was placed before the ship to stop its progress; but the bow being sharp, the obstacles were compelled to move out on either side and when the ship would come to a mountain, it would plow its course straight through, as though it were in water. This rod which Joseph gave me was about three and a half feet in length. His appearance was just as natural as I ever beheld him in the flesh. He blessed me and disappeared."

"It is a singular fact," says Orson F. Whitney, in the "Life of Heber C. Kimball, "that during the fifty years, the period covered by the history of 'Mormon' emigration from the nations abroad, not a shipload of Latter-day Saints, not a vessel bearing the Elders of Israel to or from foreign shores, has ever been lost at sea. Even rough captains and sailors have learned to regard this with feelings akin to reverential awe, and to accept as a good omen, an assurance of a safe and prosperous voyage the presence of 'Mormon' Elders or emigrants among their ship's passengers.

"In such a light, Heber's dream of Joseph and the rod wherewith he was to 'guide the ship' takes on added interest and significance.

"Remarkable, too, that this same ship, the Garrick, now on its first voyage, after twice ploughing the Atlantic with Apostle Kimball and Hyde on board—for on this vessel they returned to America—was doomed, on almost its very next voyage, to go down at sea, in the year 1841."

5. Elder Orson F. Whitney Instructed in a Dream.

In October, 1876, Elder Orson F. Whitney, historian and poet, now a member of the Quorum of Twelve Apostles, was

called upon a mission to the Eastern States. At the beginning of his labors in Pennsylvania, he became so interested in literary work, that the mission itself was not foremost in his thoughts. In a remarkable dream, he was reminded of his duty. It so deeply impressed him that the incident has influenced his whole subsequent career. He has related the dream himself as follows, in the "Juvenile Instructor," June 1, 1906 (Vol. 41, No. 11):

"I thought I was in the Garden of Gethsemane, a witness of the Savior's agony. I seemed to be standing behind a tree in the foreground, from which point I could see without being seen. The Savior, with Peter, James and John, entered the garden through a little gate at my right, where he stationed them in a group, telling them to pray. He then passed over to the left, but still in front of me, where he knelt and prayed also. His face, which was toward me, streamed with tears, as he besought the Father to 'let the cup pass,' adding, 'Not my will, but Thine be done.' Having finished his prayer, he arose and crossed to where the apostles were kneeling, fast asleep. He shook them gently until they awoke, and reproved them for their apathy. Again he bade them pray and again crossed to his own place and prayed, returning as before to find them asleep. This occurred three times until I was familiar with his face, form and movements. He was much taller than ordinary men, and though meek, far more dignified than any being I had ever beheld. He wore a look of ineffable tenderness and compassion, even while reproving his disciples. My heart went out to him as never before to anybody or to anything. I loved him with all my soul; I wept at seeing him weep; and felt for him the keenest sympathy. Suddenly, the circumstances changed; the scene remaining the same. Instead of before, it was after the crucifixion. The Savior and the apostles whom he had beckoned to him, now stood in a group at the left, and were about to ascend into heaven. I could endure it no longer. Rushing out from behind the tree, I fell at his feet, clasped him about the knees, and begged him to take me also. With a look of infinite tenderness, as a father or elder brother, he lifted me up and embraced me, saying in the kindest and gentlest manner possible, while slowly shaking his head, and sweetly smiling: 'No, my son; these can go with me, for they have finished their work, but you must stay and finish yours.' Still I clung to him, and the contact was so real that I felt the warmth of his bosom, upon which I rested. Gazing up into his face, I once more besought him, 'Well, promise me that I will come to you at the last.' Again he smiled, and there was a look as if he would

gladly have granted my request had it been wise to do so. He then said, 'That will depend entirely upon yourself.' I awoke with a sob, and it was morning."

6. Led Into the Church by a Dream.

Elder William O. Beckstrom, president of the Sundsvall conference of the Swedish mission, writes to the "Improvement Era," under date of June 22, 1910, giving an account of how one of the converts came to embrace the gospel:

"Two of the elders visited Hernosand, last winter, and held a public meeting on the Sunday following their arrival on Friday. A certain woman had read some Latter-day Saint literature, some years ago, giving little attention to its contents. This woman dreamed, on the night of the arrival of these elders, that she saw a young man in her home who pointed to her and said: 'Faith and baptism, quickly.' She awoke and pondered over the strange message received, trying to solve the meaning. Unable to forget the matter or cast it from her mind, and being desirous of learning the interpretation, she went to her priest or minister and related the dream to him. She asked him what it meant, and he answered that it was a very common thing for people to dream and that he thought there was no further significance whatever to it. The answer was very unsatisfactory to her. It appears that the woman was a Sunday School teacher in one of the churches of that city, and upon the particular Sunday of the visit of these two elders, last May, the Spirit of the Lord moved upon her to visit the meeting of the Latter-day Saints. On entering the hall, to her astonishment, she saw the same young man whom she had seen the previous Friday night in her dreams. This increased her interest, for she had never seen nor met him before. She listened attentively to what was said by the speakers and the following Tuesday visited the elders and asked for an explanation of faith and baptism. She studied over their replies, and sought the Lord for light, which she received. Two weeks later she wrote a letter stating she was ready for baptism. Her husband was opposed to her taking this step, and she therefore desired the elders to unite with her in prayer that this difficulty might be overcome. She succeeded in this, the Lord answering her petition, and was baptized at the conference as stated. Thus we see how the Lord accomplishes his purposes."

LESSON VIII.

Duty.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand."—Doc. and Cov. 107:99-100.

"I slept and dreamt that life was Beauty;
I woke, and found that life was Duty."

"Let men of all ranks, whether they are successful or unsuccessful whether they triumph or not—let them do their duty and rest satisfied."—Plato.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes.

I. MEANING.

Duty is what one is bound to do, because it is right. It is our duty to pray, because God has commanded it. It is our duty for the same reason to honor our parents, keep holy the Sabbath day, tell the truth, and love our fellow men to such an extent that we will treat them as we wish to be treated. So duty rounds out the whole sum of life—duty to God and duty to man. Smiles says that "obedience to duty, at all costs and risks, is the very essence of the highest civilized life."

II. WHAT DUTY WELL DONE BRINGS.

Obedience is one of the first lessons childhood should learn. Doing what he is set to do is one of the ways to build character. That is duty. Duty is the end and aim of the highest life, and the truest pleasure comes from fulfilling it. The consciousness of duty well done, as George Herbert said, "gives us music at midnight." Not only pleasure comes from doing duty, but manly character. Duty holds you upright and makes you strong. It makes you think of the right thing to be done, and the best and the right way of doing it. It brings peace and contentment.

III. NOTABLE EXPRESSIONS ON DUTY.

Duty dominated Nelson's mind, for just before going into action at Trafalgar he expressed the famous watchword: "England expects every man to do his duty." The last words that passed his lips were: "I have done my duty; I praise God for it!"

Duty seemed to be a governing principle of Wellington's character, for at Waterloo he said to his soldiers: "Stand steady, lads: think of what they will say of us in England." To which his men replied, "Never fear, sir—we know our duty."

"Remember, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything but to love one another; for he that loveth another hath fulfilled the law."—Romans 13:7, 8.

King Edward's duty was first in his mind. King Edward VII died at his palace in London on the 6th of May, 1910, and on the afternoon of the day of his death, during a waking interval, and when he was criticaly ill, he exclaimed with great satisfaction: "Well, it is all over, but I think I have done my duty."

IV. ILLUSTRATIONS.

1. A Message to Garcia.

Elbert Hubbard wrote "A Message to Garcia" illustrating an incident in the Spanish-American war, in 1898. It teaches duty in every line. Mr. Rowan was later a resident of Fort Douglas, and spoke frequently to the students of the colleges in Salt Lake City:

In all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion. When war broke out between Spain and the United States it was very necessary to communicate quickly with the leader of the insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail or telegraph message could reach him. The president must secure his co-operation, and quickly.

What to do!

Some one said to the president, "There's a fellow by the name of Rowan who will find Garcia for you if anybody can."

Rowan was sent for and given a letter to be delivered to

Garcia. How "the fellow by the name of Rowan" took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the island, having traversed a hostile country on foot, and delivered his letter to Garcia, are things I have no special desire now to tell in detail.

The point I wish to make is this: McKinley gave Rowan a letter to be delieverd to Garcia; Rowan took the letter and did not ask, "Where is he at?" By the eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book-learning young men need, nor instruction about this or that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies; do the thing —"Carry a message to Garcia!"

General Garcia is dead now, but there are other Garcias.

No man who has endeavored to carry out an enterprise where many hands were needed but has been well-nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it. Slipshod assistance, foolish inattention, dowdy indifference and half-hearted work seem the rule; and no man succeeds, unless by hook or crook or threat, he forces or bribes other men to assist him; or, mayhap, God in his goodness performs a miracle, and sends him an angel of light for an assistant. You, reader, put this matter to a test: You are sitting now in your office—six clerks are within your call. Summon any one and make this request, "Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio."

Will the clerk quietly say, "Yes, sir," and go do the task?

On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions:

Who was he?
Which encyclopedia?
Where is the encyclopedia?
Was I hired for that?
Don't you mean Bismarck?
What's the matter with Charlie doing it?
Is he dead?
Is there any hurry?
Shan't I bring you the book and let you look it up yourself?
What do you want to know for?

And I will lay you ten to one after you have answered the

questions, and explained how to find the information and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia—and then come back and tell you there is no such man.

Now, if you are wise you will not bother to explain to your "assistant" that Correggio is indexed in the C's, not in the K's, but you will smile sweetly and say, "Never mind," and go look it up yourself.

And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are the things that put pure socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all? A first mate with knotted club seems necessary and the dread of getting "the bounce" Saturday night holds many a worker to his place.

"You see that bookkeeper," said the foreman in a large factory.

"Yes, what about him?"

"Well, he's a fine accountant, but if I'd send him up town on an errand, he might accomplish the errand all right, and, on the other hand, might stop at four saloons on the way, and forget what he had been sent for."

Can such a man be intrusted to carry a message to Garcia?

We have recently been hearing much maudlin sympathy expressed for the "down trodden denizens of the sweat-shop," and the "homeless wanderer searching for honest employment," and with it all often goes many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowzy ne'er-do-wells to do intelligent work, and his long, patient striving with "help" that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process going on. The employer is constantly sending away "help" that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues, only if times are hard and work is scarce the sorting is done finer—but out and forever out the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts him to keep the best—those who can carry a message to Garcia.

I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is abso-

lutely worthless to any one else because he carries with him constantly the insane suspicion that his employer is oppressing or intending to oppress him. He cannot give orders and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be, "Take it yourself."

Tonight this man walks the street looking for work. No one who knows him dare employ him, for he is a regular firebrand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled No. 9 boot.

Of course, I know that one so morally deformed is no less to be pitied than a physical cripple; but in our pitying let us drop a tear, too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line dowdy indifference, slipshod imbecility and the heartless ingratitude which, but for their enterprise, would be both hungry and homeless.

Have I put the matter too strongly? Possibly I have; but when all the world has gone a-slumming I wish to speak a word of sympathy of the man who succeeds—the man who, against great odds, has directed the efforts of others, and having succeeded, finds there's nothing in it; nothing in it; nothing but bare board and clothes.

I have carried a dinner-pail and worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence per se in poverty; rags are no recommendation; and all employers are not rapacious and high-minded any more than all poor men are virtuous.

My heart goes out to the man who does his work when the "boss" is away as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets "laid off," nor has to go on a strike for higher wages. Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town and village—in every office, shop, store and factory. The world cries out for such; he is needed, and needed badly—the man who can carry a message to Garcia.

2. The Higher Duty.

Can a boy be a hero? Of course he can, if he has courage and opportunity to show it. The boy who will stand up for the right, stick to the truth, resist temptation, and suffer rather than do wrong, is a true hero. Here is an example. A drummer-boy, who had become a great favorite with his officers, was asked by the captain to drink a glass of rum. The boy declined, saying, "I am a temperance boy, and do not touch drink." "But you must take some now," said the captain. "You have been on duty all day, beating the drum and marching, and now you must not refuse: I insist upon it." But the boy stood firm. The captain then turned to the major, and said, "Our little drummer is afraid to drink, he will never make a soldier." "How is this?" said the major in a playful manner; "do you refuse to obey orders?" "Sir," said the boy, "I have never refused to obey orders, and I have tried to do my duty; but I must refuse to drink rum, for I know it would do me harm." "Then," said the major, in a stern tone of voice, in order to test his sincerity, "I command you to take a drink; and you know it is death to disobey orders!" The little hero, fixing his eyes on the face of the officer, said, "Sir, my father died a drunkard; and when I entered the army I promised my mother I would not taste a drop of rum, and I mean to keep my promise. I am sorry to disobey your orders, sir; but I would rather suffer anything than disgrace my mother, and break my pledge." Was not that boy a hero? He had learned when to say No. The officers could not help admiring the conduct of the boy, and ever afterwards treated him with great kindness.—Gough's "Platform Echoes."

3. Trustworthy Work.

One old gentleman residing in Mayfield, who knew James A. Garfield in early days, said of him afterwards, that—

"His conscience kinder went ahead on him inter his work, an' ye could allers trust him to do any job, rakin', hewin', planin', teachin', or any other thing, fur he'd feel much the wust ef he left any out as it hadn't dorter be. He didn't cover up nothin' he'd spiled, an' he'd work just as fast if the man who paid him warn't around. He was right-up-'n-down squar!"

Such is the universal testimony of those for whom he labored in field and shop, woodland and schoolroom, during his vacations, and when the strongest temptations which ever beset a young man urged him to slight his work and obtain money without giving an honest equivalent. Such a name was

of inestimable value to him in after years, and to the church whose cause he early espoused.—Conwell's "Life of Garfield."

4. The Soldier's Trust.

We often connect the idea of Duty with the soldier's trust. We remember the pagan sentinel at Pompeii, found dead at his post, during the burial of that city by the ashes of Vesuvius, some eighteen hundred years ago. This was the true soldier. While others fled, he stood to his post. It was his Duty. He had been set to guard the place and never flinched. He was suffocated by the sulphurous vapor of the falling ashes. His body was resolved to dust, but his memory survives. His helmet, lance, and breastplate are still to be seen at the Museo Borboriico at Naples.—Smiles' "Duty."

5. A Duty to Acknowledge Error.

When a wrong is committed, it is the duty of the one in error to correct that wrong. A beautiful instance of duty in this respect, and of the humility of a thoughtful person, is related of an eminent Scotch teacher, Professor Blackie:

Blackie was lecturing to a new class, with the members of which he was imperfectly acquainted. A student arose with his book in his left hand. "Sir," thundered Blackie, "hold your book in your right hand." As the student was about to reply, he continued: "No words, your right hand, I say." The student held up his right arm, ending piteously at the wrist: "I have no right hand," he said.

Before Blackie could open his lips there arose such a storm of hisses that his voice was overcome.

Then the professor left his place and went down to the student he had unwittingly hurt, and put his arms around the boy's shoulders, drew him close to him: "My boy," he said, and he spoke very softly, but every word was audible in the house. "My boy, you will forgive me that I was over rough. I did not know. I did not know." He turned to his students and with a look and tone inspired with his great heart, he said: "And let me say to you all, I am rejoiced to be shown that I am teaching a class of gentlemen."

Lesson IX.

Truth.

"Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth."—Bacon's Essay on Truth.

"Truth alone may not constitute a great man, but it is the most important element of a great character. * * * It is the primary need of every man."—Smiles' "Duty."

"No consideration can justify the sacrifice of truth which ought to be sovereign in all the relations of life."—Smiles' "Character."

"Dare to be true. Nothing can need a lie;
A fault, which needs it most, grows two thereby."

"I really know nothing more criminal, more mean, and more ridiculous than lying.—Chesterfield.

I. WHAT IS TRUTH?

When the Jews led Jesus from Caiphas to Pilate in the hall of Judgment, there was a conversation between Pilate and the Savior. A most interesting question which Pilate in his perplexity asked of Jesus was unfortunately not answered. It was this, "What is truth?" The question was asked after the Lord explained his mission in these words: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18: 37. Then it was that Pilate said unto him "What is truth?" But without waiting for an answer he went and told the Jews: "I find in him no fault at all."

But in a revelation to the Prophet Joseph, the Lord and Savior has made known the meaning of truth which he does not appear to have revealed to Pilate. This is how he defined truth to the Prophet Joseph: "Truth is the knowledge of things as they are, and as they were, and as they are to come."—Doc. and Cov. 93:24.

This may seem a little difficult to understand, but it is very simple. A lie is the opposite of truth; and a lie is the expression of something that does not exist—that is not. The truth is

that which is, has been, or will be, but a lie is that which is not, never has been, nor ever will be.

II. THE SHAME OF A LIE.

As for young men, they should deal with facts—love the truth, keep their promises, and hold their covenants sacred. The liar has no place in the kingdom of heaven, and he is an outcast in the society of men. The truth triumphs in the end always. There is no vice that so covers a man with shame and disgrace as being found false, faithless, and treacherous. This applies in both big and little things, here and hereafter.

III. ILLUSTRATIONS.

1. The Mighty Power of Truth.

It was about five hundred years before Christ that Darius, king of the Persians, reigned. He made a great feast unto all his subjects, his household, and the princes of Media and Persia. He also invited all the governors, and captains and lieutenants that were under him, from India to Ethiopia, that dwelt in one hundred and twenty seven provinces.

When the feast was over, and the guests were gone home satisfied, the king retired and slept, but soon after awoke.

Now there were three young men of the king's guard who said one to another: Let us each speak a sentence, and he whose sentence shall seem the wiser than the other shall be presented with great gifts and things by King Darius in token of his victory. They agreed further that the victor was to be clothed in purple, sleep upon gold, have a chariot with bridles of gold, have a head tire of fine linen, and a chain about his neck. Then he was to sit next to king Darius and be called his cousin because of superior wisdom.

Then each of the three young men wrote his sentence, and the king and the three princes of Persia were to be judges of whose sentence was the wisest, and to him the victory was to be given. The first wrote, Wine is the strongest. The second wrote, The king is the strongest. The third wrote, Women are strongest. But above all things, truth beareth away the victory.

When the king arose, he read the writings and the conditions, whereupon he called all the princes of Persia and Media, and the chief officers. Then he sat down in the royal seat of judgment, and the writings were read before them.

But it was decided to call the young men who had written

the sentences that they might be heard in pleading their own cause. So they were called and came, and were asked to declare their minds concerning the writings.

The first who had spoken on the strength of wine, said:

"O, how exceeding strong is wine! It causeth all men to err that drink it. It maketh the mind of the king and of the fatherless child to be all one; of the bondmen and of the freeman, of the poor man and of the rich. It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; and it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents; and when they are in their cups, they forget their love both to friends and brethren, and little after draw out swords. But when they are from the wine they remember not what they have done. O, ye men, is not wine the strongest that enforceth to do thus?"

Then the first sat down and the second,, who had written of the strength of the king, began. He pointed out in substance: The king is Lord over all men and whatsoever he commands them, they do. If he bids them make war, they do it; they slay and are slain, and as they go against their enemies they break down mountains, walls and towers. If they gain the victory, they bring all the spoil to the king. The husbandmen likewise pay tribute to the king, and compel one another to pay tribute to the king. Yet, he is but one man. If he command to kill, they kill; to spare, they spare; to make desolate, they make desolate; to build, they build. If he command to cut down, they cut down; to plant, they plant. All his people and his armies obey him. He lieth down, he eateth and drinketh and taketh his rest; and they keep watch around about him, neither may any one depart and do his own business, neither disobey they him in anything. How should not the king be mightiest, when in this he is obeyed?

Then he held his tongue, and Zerubbabel, the third young man, who had spoken of woman and the truth, began to speak. He showed that women give birth to kings, and all who bear rule by land and sea, as well as those who planted the vineyards from whence the wine came. They bring glory to men and without them men cannot be. If men gather wealth, they give it to the woman to whom they have more desire than to any other goodly thing whatsoever. A man will leave father, mother and country to spend his life with his wife, showing that he loves her better than all. He will sail the seas and the rivers facing dangers, toil and labor, to bring all his spoils to

woman, which shows that she has dominion over men. Yea, many there be that have run out of their wits for women and become servants for their sakes. Many also have perished, erred, and sinned for women. Even the king, great in power and feared by all, permitted a woman to take his crown from his head and place it upon her own. She also struck him with her left hand, but he gaped and gazed upon her with open mouth. If she laughed, he laughed also; but if she was displeased with him, he flattered her, that she might be reconciled to him again. Seeing that she can do thus, who shall say that woman is not strong?

The king and the princes looked upon each other, and then Zerubbabel began to speak of the truth:

"Great is the truth and stronger than all things.

"All the earth calleth upon the truth, and the heaven blesseth it; all works shake and tremble at it, and with it is no unrighteous thing.

"Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

"As for the truth, it endureth, and is always strong; it liveth and conquereth forevermore.

"With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

"Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth."

When the speaker closed all the people shouted and said:

"Great is truth, and mighty above all things."

And the king said unto Zerubbabel: "Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found the wisest."

Then answered Zerubbabel to the king:

"Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou comest to thy kingdom."

And as a reward for his wisdom Zerubbabel was granted leave to lead a body of Jews to Jerusalem, who were thus granted liberty and freedom.

But Zerubbabel lifted his face to heaven towards Jerusalem, and blessed, praised and gave glory to the God of his fathers from whom cometh wisdom, victory and truth.

2. A Lie Sticks.

A little newsboy, to sell his paper, told a lie. The matter came up in Sunday School. "Would you tell a lie for a penny?" asked the teacher of one of the boys. "No, ma'am," he answered very decidedly. "For sixpence?" "No, ma'am." "For a shilling?" "No, ma'am." "For a thousand?" Dick was staggered, a thousand shillings looked big. Wouldn't it buy a lot of things! While he was thinking, another boy behind him called out, "No, ma'am." "Why not?" asked the teacher. "Because, when the thousand shillings are all gone, and all the things they've got with them are gone, too, the lie is there all the same," answered the boy. It is so; a lie sticks. Everything else may be gone, but that is left; and you will have to carry it with you whether you will or not.—Moodie's "Tools for Teachers."

3. Truth is Many-Sided.

We can always rightly tell what we see and know, but to deny rightly that there is another side is to say that we are perfect. We feel in part and know in part, but are not perfect. The following incident related from an old poem illustrates the fact that there are many sides to truth:

The chameleon is an animal of the lizard kind, found chiefly in Arabia and Egypt. Its color often changes without any apparent cause. This circumstance has given rise to a fable which illustrates not only the need of not being too positive of what you see, but also to remember that others see as well as you. There is more than one side to a question, and most people prefer their own eyes to yours:

Two travelers in Arabia discussed together about the chameleon's form and nature, when one declared its color to be blue. "Hold," said the other, "it's green. I saw it, as it lay with open mouth in the sun." "I've seen it as well as you, and again say it's blue, for I studied the animal as it lay in the cool shade." "It's green," cried the other in fury. The contest rose so high that the friends almost came to blows, when luckily a third person came along, and they appealed to him to decide whether the chameleon was green or blue. The umpire declared the creature to be neither one nor the other, for he had viewed it by candle light and had marked well that it was black as jet. They stared at him! and being surprised that they should seem to doubt his word, he said he could produce the animal to prove his case. "Do so," said the first, "I'll stake my life it's blue." "And I'll be bound it's green," said the second. "And if you don't find him black I'll eat him," said the

umpire. Then he let him out before their eyes, and lo, the creature was white!

5. Keep Your Promises.

From the life of Blucher, the famous commander of the Prussians, at Waterloo, Smiles quotes this incident illustrating duty and truthfulness in fulfilling a promise:

"When Blucher was hastening with his army over bad roads to the help of Wellington, on the 18th of June, 1815, he encouraged his troops by words and gestures. 'Forward, children—forward!' 'It is impossible; it can't be done,' was the answer. Again and again he urged them. 'Children, we must get on; you may say it can't be done, but it must be done! I have promised my brother, Wellington—promised, do you hear? You wouldn't have me break my word!' And it was done."—Smiles' "Character."

6. How Untruthfulness Exhibits Itself.

Untruthfulness exhibits itself in many other forms than shuffling and equivocations; in reticency on the one hand, or exaggeration on the other; in disguise or concealment; in pretended concurrence in others opinions; in assuming an attitude of conformity which is deceptive; in making promises, or allowing them to be implied, which are never intended to be performed; or even in refraining from speaking the truth when to do so is a duty. There are also those who are all things to all men, who say one thing and do another, like Bunyan's Mr. Facing-both-ways; only deceiving themselves when they think they are deceiving others—and who, being essentially insincere, fail to evoke confidence, and invariably in the end turn out failures, if not imposters.

Others are untruthful in their pretentiousness, and in assuming merits which they do not really possess. The truthful man is, on the contrary, modest, and makes no parade of himself and his deeds.—Smiles' "Character."

7. Reward of Truthfulness.

"When Aristotle, the Grecian philosopher, who was tutor to Alexander the Great, was asked what a man could gain by uttering falsehoods, he replied, 'Not to be credited when he shall tell the truth.' On the other hand, it is related that when Petrarch, the Italian poet, a man of strict integrity, was summoned as a witness, and offered in the usual manner to take an oath before a court of justice, the judge closed the book,

saying, 'As to you, Petrach, your word is sufficient.'"—"Biblical Museum."

8. A Boy's Truthfulness.

A country schoolmistress tells the following: "One day a large class were standing to spell. In the lesson there was a very hard word. I put it to the scholar at the head, and he missed it. I passed it to the next, and the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right; at least I understood him so, and he went to the head, above seventeen boys and girls older than himself. I then turned round and wrote the word on the blackboard, so that they might all see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out, 'Oh, I didn't say it so, Miss W——, I said e instead of i;' and he went back to the foot, of his own accord, quicker than he had gone to the top. Was not he an honest boy? I should always have thought he spelled it right, if he had not told me; but he was too honest to take any credit that did not belong to him."—Moodie's "Tools for Teachers."

9. The Absolute Truthfulness of Garfield.

A traditional incident, illustrating his love of truth, is related of President James A. Garfield which is an apt illustration of his whole character in his early boyhood. His uncle, Thomas Garfield, lived three or four miles from his mother's house, and the road led through a lonely country, a part of which was thickly wooded. It often happened that he was sent on errands, to and fro, over this road. One evening while he was at his uncle's, there came up a sudden shower which turned into a storm, and darkness came on suddenly. He had probably heard the usual ghost and Indian stories which terrified the youth of his time and was somewhat timid. He disliked to traverse the road alone in the night, yet he felt that he must go home. His cousins and aunt tried to persuade him to stay all night, but he would not. He started boldly out into the night. It was wet, cold, and pitchy dark. The wind groaned among the maples, and the great beech trees cracked and creaked ominously. It was too much for his boyish courage, and, after going a half mile, he turned back.

But on reaching his uncle's house he felt ashamed of his weakness and determined to start again.

"I would not try it again, James," said a workman.

"But mother will worry about me," said the little fellow.

"O stay all night, and tell her the mud was too deep to get home," said the workman.

"I shall not tell her that, and I won't tell her I was afraid," said James. And off he started a second time. This time he went bravely through the dark woods to his home, and it may be that his mother never knew how much he endured that night rather than tell her a falsehood or confess that he was afraid.

That tradition is in accord with many others and shows that truthfulness requires a brave spirit and a self-sacrificing life. The truth was his good angel. It kept him from everything which he would be ashamed to confess. * * * The determination and habit of speaking the simple truth was a badge of honor, more honorable and more respected than the kingly ermine on the heraldic shields of his ancestors.—Conwell's "Life of Garfield."

10. Garfield's Truthfulness at College.

In his college days, President James A. Garfield's characteristic simplicity and truthfulness were noticed and commended. He was determined to appear to possess no more than his actual acquirements would warrant. If he did not understand his lesson, or for some reason was behind in his studies, he manfully said so without reserve. His teachers never over-estimated him; for his life was transparent, and his words bore the intangible but positive impress of truth. This noble trait of his character compelled him to make many sacrifices. If he neglected his study, there was no escape from him in manufactured excuses. If he was inferior to other students in certain branches of the college studies, he could not make up for it with "Ponies," stolen translations, or borrowed keys. If he was late or absent at prayer-time, or at recitation, he could not feign sickness, nor evade the monitor's inquiries. Hence, he was forced, by his own rigid morality, to be thorough in his studies and obedient in his behavior. How much of human success and human greatness depends on the strictness and wisdom with which parents discipline and educate their children into that sublimest and most necessary of all acquirements—invariable and unshaken adherence to the simple truth! —Conwell's "Life of Garfield."

LESSON X.

Work—Idleness.

"Six days shalt thou labor and do all thy work."—Ex. 20: 9.

"If any would not work, neither shall he eat."—2 Thess. 3: 10

"Seest thou a man diligent in his business? He shall stand be fore kings."—Prov. 22: 20.

"An idle soul shall suffer hunger."—Prov. 19:15.

"Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the laborer."—Doc. and Cov. 75: 42

"Let every man be diligent in all things And the idler shall not have place in the Church."—Doc. and Cov. 75: 29.

"And the inhabitants of Zion shall remember their labors. * * * in all faithfulness; for the idler shall be had in remembrance before the Lord."—Doc. and Cov. 68: 30.

"It is not for you to believe that idleness brings rest, or that unearned rest brings pleasure."—David Starr Jordan.

"Idleness is the refuge of weak minds, and the holiday of fools." —Chesterfield.

I. SCOTT'S DEFINITION OF LABOR.

Labor is a primary element in true success, and in noble character. To many boys and young men hard work is not congenial; they prefer to have money without hard work; to live without hard work; to have a profession without hard study, and a post of honor without earning it. But such youths will fail, and become mere ciphers among men. On the other hand, to succeed they must not only believe that industry is a virtue, and that it is the duty of all to practice it, but they must work "with all the heart" if they would prosper. Work is a condition of success.

Believing this, Sir Walter Scott, who was himself a remarkable example of industry, wrote to his son Charles:

"I cannot too much impress on your mind that labor is the condition which God has imposed on us in every station in life; there's nothing worth having that can be had without it, from

the bread which the peasant wins with the sweat of his brow, to the sports by which the rich man must get rid of his ennui. As for knowledge, it can no more be planted in the human mind without labor, than a field of wheat can be produced without the previous use of the plow. Labor, therefore, my dear boy, and improve the time. In youth, our steps are light, and our minds are ductile, and knowledge is easily laid up; but if we neglect our spring, our summer will be useless and contemptible, our harvest will be chaff, and our winter of old age unrespected and desolate."—Thayer's "Ethics of Success."

II. THE VALUE OF LABOR.

It is hard work that adds the chief value to many possessions. Labor will raise the value of five dollars' worth of crude iron to ten dollars by converting it into horseshoes; to one hundred and eighty dollars by converting it into table knives; to six thousand eight hundred dollars by converting it into needles; two hundred thousand by making it into watch-springs; and four hundred thousand by making it into hair-springs—all the value of labor except five dollars to start with!

While a criminal was exchanging his own for a prison suit in the penitentiary of Connecticut, he remarked: "I never did a day's work in my life." No wonder that he brought up at the state prison! "The idle brain is the devil's workshop." "The devil tempts all other men but idle men tempt the devil." Higher authority still has declared, "An idle soul shall suffer hunger." The idle man may become a tramp, but the industrious, never! The former may occupy the cell of a prison; the latter, a king's palace. One will become the "companion of fools," while the other "stands before kings." One life is a failure, the other a success.—Thayer's "Ethics of Success."

Franklin's remarkable career was the product of his wise maxims in practice, which he expressed as follows:

"If time be of all things the most precious, wasting time must be the great prodigality. Let us, then, be up and doing, and doing to the purpose. Sloth makes all things difficult, but industry all easy; and he that riseth late must not rest all day, and shall scarce overtake his business at night, while laziness travels so slowly that poverty soon overtakes him. Drive thy business, and not let that drive thee. There are no gains without pains. Diligence is the mother of good luck, and God gives all things to industry. Work while it is called today; for you know not how much you may be hindered tomorrow. One today is worth two tomorrows; and never leave till tomorrow

what you can do today. Handle your tools without mittens; remember that the cat in gloves catches no mice. It is true there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects, for constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks."

III. THE PUT-IT-OFFS.

"My friend, have you heard of the town of Yawn,
On the banks of the river Slow,
Where blooms the Wait-a-while flower fair,
Where the Sometime-or-other scents the air,
And the soft Goeasys grow?

"It lies in the valley of What's-the-use,
In the province of Let-it-slide.
That tired feeling is native there,
It's the home of the listless, 'I don't care,'
Where the Put-it-offs abide."

—Good Citizenship.

IV. THE DIGNITY OF LABOR.

Horace Mann said: "Let the young man remember that there is nothing derogatory in any employment which ministers to the well being of the race. It is the spirit that is carried into an employment that elevates or degrades it. The plowman that turns the clod may be a Cincinnatus or a Washington, or he may be brother to the clod he turns. It is every way creditable to handle the yardstick and to measure tape; the only discredit consists in having a soul whose range of thought is as short as the stick and as narrow as the tape."

V. IDLENESS.

David Starr Jordan, in "The Strength of Being Clean," classes idleness or indolence as first among the five short-cuts to false happiness which temptation commonly offers to you and to me—idleness, gambling, licentiousness, precocity or sexual vices, and intemperance. "Through all the ages," he says, "idleness has been known as the parent of all the vices."

It is "the attempt to secure the pleasures of rest without the effort that justifies rest and makes it welcome."

"Idleness," says Smiles, "eats the heart out of men as of nations, and consumes them as rust does iron."

"I don't believe," said the Earl of Derby, at Glasgow, "that an unemployed man, however amiable and otherwise respectable, ever was, or ever can be, really happy. As work is our life, show me what you can do, and I will show you what you are."

Brigham Young, the great colonizer of the Rocky Mountain region, was not only himself one of the most industrious men who ever lived, but he constantly taught that it is false policy to feed men in idleness when work can be provided. He provided labor, and insisted that there should be no idlers among the people. "Be diligent in preserving what thou hast, that thou mayest be a wise steward," was the word and will of the Lord through him to the Latter-day Saints. Employment, useful work, were among the great secrets of the happiness and cheerfulness of the pioneers of Utah.

VI. ILLUSTRATIONS.

1. Sticking Close to Work.

James Harper, founder of the publishing house known as Harper Brothers, of New York, began his business life in that city at fifteen years of age. He began in a printing office in Franklin Square. He commenced with the resolution to make the most out of the business possible, and by doing that to make the most of himself. He applied himself so closely to his work, declining to engage in pleasures which others sought, as to draw upon himself the ridicule of his companions. They laughed at his clothes, his awkward gait, and his large and homely shoes. Finally, one day a fellow workman said to him, "Give us your card." Forgetting himself for the moment, Harper kicked the young scamp down-stairs, exclaiming, "That is my card; take it!" In five minutes he was very sorry for the act and made an apology, adding, "When I get to doing business for myself, I will let you have work." In thirty years Harper was a wealthy publisher and mayor of the city, and among his employes was the scape-grace whom he kicked downstairs. The latter came to him in a miserable plight, and he gave him a job to keep him from starving. It is one thing to make business a school, but quite another thing to make it the road to ruin."—Thayer's "Ethics of Success."

2. Be Up and Doing.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

General Grant laid the foundation in youth for his rapid promotions by doing more than he was expected to do. The habit led him from captain of volunteers at the outbreak of the Civil War to colonel, to brigadier-general, to major-general, to commander of all the armies of the United States, to President, the greatest gift of a grateful people.

General Grant is another illustration of our theme. From the time he beat the pony in the circus, to the time he fought his way through the wilderness to Richmond, he was continually showing that he was fit for something more than he was doing. He was but eight or nine years old when the proprietor of the circus called for some boy in the audience to come forth and ride the pony. A monkey had ridden him around the course and had been thrown, and throwing the boy was part of the program. Ulysses responded to the call, when a shout of applause went up from those who had seen him ride a vicious colt around the public square, when the feet of the fractious animal in front and rear were alternately in the air.

"You are not afraid of being thrown, I suppose," remarked the manager, with a roguish smile in his eye.

"No, sir," promptly answered Ulysses, and mounted. Away flew the pony under the crack of the driver's whip, over the course, round and round, faster and faster, finally leaping and kicking to throw the young rider, who stuck his little feet into the sides of the pony, and clung to his mane with a grip that said as plainly as words, "You can't do it." The audience shouted in wild excitement, and some cried out, "Stick, Lyss, stick! good! good!" He did stick, and the pony was beaten. The vociferous applause that followed proved that the audience appreciated the boy's triumph.

At twelve years of age, Ulysses hauled the logs two miles for the new county jail which his father contracted to build. He hauled them with a pair of fine black horses which his father owned. Each log was one foot square, when hewn, and fourteen feet long. It was the business of the hewers to load the logs, and it took three or four of them to accomplish the feat. One dark, cloudy morning, when a drizzling rain was falling, he went to the woods as usual, but the hewers were not there.

The theatening weather made no impression upon him, but it kept the men at home. What should he do? Strange as it may seem, he resolved to load the logs himself, instead of enduring the mortification of returning without them. He saw a half-fallen sugar maple, with its top lodged in another tree. Its trunk slanted just right to form an incline plane on which he could haul the butt end of the logs up to the necessary height, which he did with the help of one of the horses. Then backing the wagon up and hitching a chain to one of them, the horses easily drew it into the wagon. In this way the usual number were soon loaded. His father was not only surprised at the result, but he was delighted with the boy's way of loading logs, and instructed his men to adopt it thereafter."—Thayer's "Ethics of Success."

3. Action.

"It is good policy to strike while the iron is hot; it is still better to adopt Cromwell's procedure, and make the iron hot by striking. The master-spirit who can rule the storm is great, but he is much greater who can both raise and rule it. To attain that grand power, one must possess the brave and indomitable soul of activity which prompted Edmund Burke to exclaim to his constituents in his famous speech at Bristol, 'Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake, let us pass on!' "—Moodie's "Tools for Teachers."

4. Michael Angelo.

When Michael Angelo was forced to paint the Sistine Chapel in fresco, of which art he knew nothing, he went down into the pope's gardens behind the Vatican, and with a shovel dug out ochres, red and yellow, mixed them with glue and water with his own hands, and having, after many trials, at last suited himself, climbed his ladders and painted away, week after week, month after month, the sibyls and prophets. He surpassed his successors in rough vigor as much as in purity of intellect and refinement. He was not crushed by his one picture left unfinished at last. Michael was wont to draw his figures first in skeleton, then to clothe them with flesh, and lastly to drape them. "Ah!" said a brave painter to me, thinking on these things, "if a man has failed, you will find he has dreamed instead of working. There is no way to success in our art but to take off your coat, grind paint, and work like a digger on the railroad, all day and every day."—Emerson.

5. General Washington and His Corporal.

During the American Revolution, it is said, the commander of a little squad was giving orders to those under him, relative to a log of timber which they were endeavoring to raise to the top of some military works then being repaired. The timber went up with difficulty, and on this account the voice of the little great man was often heard in regular vociferations of "Heave away! There she goes! Heave ho!" An officer, not in military costume, was passing, and asked the commander why he did not take hold and render a little aid. The latter, astonished, turning round with all the pomp of an emperor, said, "Sir, I am a corporal!" "You are, are you?" replied the officer; "I was not aware of that;" and taking off his hat and bowing, "I ask your pardon, Mr. Corporal." Upon this he dismounted and lifted till the sweat stood in drops on his forehead; and when finished, turning to the commander, he said, "Mr. Corporal, when you have another such job, and have not men enough, send for your commander-in-chief, and I will come and help you a second time." The corporal was thunderstruck. It was General Washington!—Moodie.

6. St. Thomas.

A quaint legend tells us how, some years after the event, St. Thomas was again troubled with doubts as to our Lord's resurrection. He sought the apostles and began to pour his troubles into their ears. But first one and then another looked at him in astonishment, and told Thomas that he was sorry for him, but really he had so much to do that he had no time to listen to his tale. Then he was fain to impart his woes to some devout women. But they, as busy as Dorcas, soon made him understand that they had no leisure for such thoughts as these. At last it dawned upon him that perhaps it was because they were so busy that they were free from his torturing doubts. He took the hint; he went to Parthia, occupied himself in teaching the Gospel, and was never troubled with doubts any more. —Moodie.

7. Idleness.

There is an African thorn called "Stop-a-while." If a person once gets caught in it, it is with difficulty he escapes with his clothes on his back, for every attempt to loosen one part only hooks another more firmly. The man who is so caught is in a pitiable plight ere he gets loose. To boys and girls who have tasks or household duties to perform, the temptation often comes to "Stop-a-while," and, if trifled with, it acts precisely

like this thorn. It is said that Richard Burke, after listening to one of his brother's magnificent orations in the House of Commons, remarked, "I have been wondering how Ned has contrived to monopolize all the talents of the family; but now I remember, when we were at play he was always at work."—Moodie.

8. Cures for Idleness.

There is a well-known story of an old farmer who called his three idle sons around him when on his death-bed, to impart to them an important secret. "My sons," said he, "a great treasure lies hid in the estate which I am about to leave to you." The old man gasped. "Where is it hid?" exclaimed the sons in a breath. "I am about to tell you," said the old man; "you will have to dig for it—" But his breath failed him before he could impart the weighty secret; and he died. Forthwith the sons set to work with spade and mattock upon the long-neglected fields, and they turned up every sod and clod upon the estate. They discovered no treasure, but they learned to work; and when the fields were sown, and the harvest came, lo! the yield was prodigious, in consequence of the thorough tillage which they had undergone. Then it was that they discovered the treasure concealed in the estate, of which their wise old father had advised them.—Smiles' "Thrift."

9. Aversion to Work.

Looking down the advertisement columns of a newspaper, how often does one come across something like this: "A young man desires a light situation?" Henry Ward Beecher once got a letter from such a youth, asking him to find him an easy berth. He replied as follows: "If you wish an easy berth, don't be an editor. Do not try the law. Do not think of the ministry. Avoid school-keeping. Let alone all shops, stores, ships, merchandise. Abhor politics. Don't practice medicine. Be not a farmer nor mechanic; neither be a soldier nor sailor. Don't work. Don't study. Don't think. None of these are easy. Oh, my friend! you have come into a hard world. I know of but one easy place in it, and that is the grave!"—Moodie.

10. A Duke's Lesson.

A certain German duke, wishing to teach his neighbors a lesson, placed, during the night, a great stone in the middle of a road near his palace. Next morning a sturdy peasant named Hans came that way, with his lumbering ox-cart. "Oh, these

lazy people!" said he; "here is this big stone right in the middle of the road, and no one will take the trouble to put it out of the way." And so Hans went on his way scolding about the laziness of other people. Next came a gay soldier, singing merrily, a sword dangling by his side. He held his head so high that he did not notice the stone, and therefore stumbled over it, and fell with his sword between his legs. He then began to storm at the country people, calling them "boors and blockheads for leaving a huge rock in the road to break a gentleman's shins on." Then he went on his way. Next came a company of merchants, and after them other travelers and passers-by; but the stone lay there for three weeks, and no one tried to remove it. Then the duke sent out a summons to all the neighborhood to meet him on the spot, at a certain hour. A crowd gathered, and the duke smilingly addressed them: "My friends, it was I who put this stone here three weeks ago. Every passer-by has left it just where it was, and has scolded his neighbors for not taking it out of the way." He then lifted the stone, and showed them a small leather bag lying beneath it, with the words written upon it, "For him who lifts up the stone." He untied the bag and turned it upside down, and out fell a beautiful gold ring, and twenty large golden coins. Then each one wished that he had only had diligence enough to move the stone, instead of going round it and only scolding his neighbors. —Moodie.

LESSON XI.

Cleanliness.

"He is the wise man who for all his life can keep his mind, and soul, and body clean."—David Starr Jordan.

"Create in me a clean heart, O God; and renew a right spirit within me."—Psalms 51:10.

"Let all things be done in cleanliness before me."—Doctrine and Covenants, 42:41.

"Touch not that which is unclean; * * * be ye clean."—Book of Mormon.

I. SIGNIFICANCE OF CLEANLINESS.

"Cleanliness is next to godliness," is an old maxim. But there are several ways of being clean, and conversely several ways of being unclean. We may wear spotless linen, bathe daily, allow no dust on our shoes, keep our finger nails clean, and wash our teeth three times a day and yet be unclean if we are saturated with tobacco, alcohol, and diseases from uncleanliness in our moral habits. We may even be free from bad habits and from diseases and be at the same time scrupulously clean about our person and still be unclean if we think unclean thoughts.

So, to be really clean we must be clean physically, and mentally, and morally; and if we are clean physically and mentally we need have no worry about the morals.

It is safe to say that at least ninety per cent of human woes, including diseases, crime, divorce, etc., are due to uncleanliness, either mental, moral or physical. Our uncleanliness affects not only us but those around us and those who come after us. "The sins of the fathers shall be visited upon the children until the third and fourth generations of them that hate me," says the Lord. It has been scientifically proved that certain diseases and criminal tendencies are transmitted from father to son for several generations, so that we owe it to society and to those around us as well as to our own happiness to be clean.

II. BODILY CLEANLINESS.

Physical cleanliness is taught to us in the home and in the schools. The standard of personal cleanliness is set by civilization. Chinamen are said to live in little low adobe huts per-

haps without a single window for air, with a dirt floor and a dirt roof. Their pigs and chickens live with them and they all eat off the same floor. Who would want to be such a human being? None of our race; and above all, none of us. Our friends love cleanliness. They don't care how much our clothes cost if we keep them clean. It doesn't matter to them nearly so much what our faces or our hands or our teeth look like, so long as we keep them clean. Most diseases, which are caused by bacteria, such as scarlet fever, measles, typhoid fever, diphtheria, etc., can be entirely prevented by proper personal cleanliness. One physician has said that the day would come when it would be regarded as a disgrace to have an infectious disease, because it signified uncleanliness.

III. MORAL PURITY.

Moral uncleanliness is called vice, which means literally, a defect or blemish. When we buy a horse we look over it carefully to see that it has no blemish, for a horse with a blemish is not worth nearly so much as the same horse without a blemish. If it has a blemish of long standing and of a serious nature we would not buy the horse at any price, because even though it might be useful now, we could not depend upon it. So it is with people who have vices.

Who would take a drunkard's word? Even though he had the best intentions in the world he cannot be depended on, because the thousands of little cells, in his brain, which make up his will, have been changed by the alcohol in his system until he no longer has control over them. He has acquired a defect, —a blemish, and a serious one at that. David Starr Jordan says that soon the only opening for the ambitious young man who drinks will be in politics. The railroad companies, banks, insurance companies, and thousands of other corporations and business concerns will not have anything to do with him now, much less put him in a position of trust. We see right around us every day wrecks of human beings who have failed and who are drinking the dregs of unhappiness because they have been unclean.

IV. MENTAL UNCLEANLINESS.

This is a disease of the spirit. It is the most dangerous kind of uncleanliness. It is the source of all evil. If we had mental cleanliness we should have moral cleanliness. Whatever we do, we think first. If we think good, we do good; if

we think evil, we do evil. Just visit the state prison or the county jail and see the hundreds of miserable wretches there because they thought crime, and then committed it. Most of them would do the same thing over if they were out, and why? Because they continue to think evil. They have poisoned their souls so long with evil thoughts that they are almost incapable of thinking otherwise. They will die in the prisons, insane asylums, and charity hospitals, without friends. They are to be pitied.

V. ILLUSTRATIONS.

1. The Story of Nasty Jack.

A few years ago there was an old Civil War veteran who lived or rather existed at Fort Duchesne on the Uintah Indian reservation. The soldiers called him "Nasty Jack." It was his boast that he had not bathed for thirty years. His hair hung down around his shoulders, his clothes, such as they were, were stiff with grease and dirt. His head and shoulders were covered with sores and scars from sores which would not heal. He ate the scraps which were thrown out from the barracks. His only chance to enjoy society was when he could sneak up unnoticed to a crowd of soldiers playing cards at night around a bonfire. He was a castaway, shunned like a leper, and spurned like a dog, and why?

Because he was unclean.

2. Bathing.

A noted physician stated that society was divided into classes, not by the money its members had, but by the frequency of their bathing. Missionaries among the lepers in the Sandwich Islands are said to bathe five times a day because it has been proved that the bacteria which causes leprosy must remain on the skin, if it is clean and healthy, for over five hours to produce the disease. Bathing washes the bacteria off so that those who bathe frequently are in very little danger of contracting leprosy.

3. The Boy With the Tobacco-Stained Hands.

There was recently a young boy in one of the large cities, just a freshman in college, who wanted to get work to do on Saturdays and at odd times to earn a little spending money. He went highly recommended to the manager of a large department store who employs hundreds of clerks. The managers received him kindly, found what the boy wanted, read his let-

ters, and then asked to see his hands. After just a glance at them he handed back the letters of recommendation and said: "I am afraid we can't use you, my boy. We never employ cigarette smokers."

And yet otherwise this boy was a model of neatness, personal cleanliness and manners.

4. The Purity of Manhood.

Dr. George H. Brimhall relates this story, told him by a physician:

"Do you remember such and such a young man?"

"I replied, 'I do; and I knew his father. His father was a very prominent man in educational and political circles.'

" 'Well,' he said, 'I was that man's classmate. He could get his geometry with a half hour's effort; his language was but a plaything to him; and he walked right through Latin, while I plodded and plodded. We loved each other; we hunted and fished together: we associated together among our friends. I scarcely had a brother that I loved as I loved him. He knew my heart; I thought I knew his. We graduated together. One day he came to me and said, calling me by name, 'Let us go to such a place tonight.' And I asked him, 'Why? What for?' 'Oh,' he said 'you will learn what for. You have not tasted the sweet fruits of life yet; come on.' I said, 'Explain;' and he told me where he was going and what he was going for. I turned to him and said, 'My friend, no other man have I loved more than you; no other man has been knitted to my soul by the bonds of companionship more closely than you; but henceforth please do not acknowledge me as an acquaintance. You have been where I can never go. I have my manhood; I have the purity of my boyhood; now we part.'

"And they parted. The man who had tasted these 'sweets of life' and sought to befriend his companion by luring him there, went east to school; and for the first year he made a record. The next year his memory failed him; 'and the sequence was,' said my friend on the train, 'he died in a hospital.'

" 'The wages of sin is death.' Just as we pay for our food and clothes with money, so we pay for our moral uncleanliness, however great or small, with unhappiness and misery."

5. Tell Only Clean Stories.

Dr. Brimhall relates this story: "If you cannot regard your God, if you cannot regard youreslf, your fatherhood, your mother sentiment, regard the boy, and never sing aught but purity in his presence, nor tell a story that is filled with unclean

thoughts, lest you be held guilty of corrupting an innocent soul. We, many of us, know how these things hang on to us. There is a place in Spanish Fork Canyon that I cannot pass today without an old vulgar jingling coming into my ears.

"I was riding up the canyon, one day, with Dr. M. H. Hardy—there was a man whose life was a sermon in cleanliness and courage—and I said to him, 'Doctor, when we get up there, that old thing is going to rise up.'

" 'You know how to get rid of it?' he said.

" 'Yes, I have been thinking of it.'

"As we rode up, there was the maple tree under which the campfire had been built, twenty-five years before that time. Around that campfire crouched, with the rain pouring down on the quilts, the men—no, the males,—who sang that vulgar song to me and the other boys. Well, as we approached that old camp ground there, the jingle of that song began, and the unclean suggestions came back to me, and I called out, so loud that it echoed over the hills, the names of 'Nephi!' 'Joseph!' and at once my mind was filled with revelations of the deeds of these noble characters, and suddenly the vile images and suggestions skulked off to the corners of forgetfulness; evil was overcome with good, and Satan was cast out. Lives of great men are calling, 'Be Clean!' "

6. Dirty Sparks.

Dr. George H. Brimhall, at an M. I. A. Annual Conference some time ago, told this story:

"The other day I was coming from the south in an automobile. The owner of it was handling it; and his wife, who was sitting behind, said, calling him by name: 'Something is the matter with this machine. The valves are not working equally; you have lost a spark somewhere.'

"The man threw on the extra force of the gasoline, and sought to clear the engine, but it would not clear, and he said, 'I believe there is a dead spark.'

"He got out. I wanted to learn something about automobiles, so I got out, too. He lifted the cover and he took one of the plugs out—or, first, he took a steel screw-driver and held it near to the little rod that ran up beside one of these plugs. As he touched it, an electric spark flew to the screw-driver, and he said, 'Alive.' He touched the next one. There was a spark. He said, 'That one's alive and all right.' As he put his screw-driver near the third one there was a faint response. He said, 'Half dead.' He put his screw-driver to the next one—no response. He said, 'Dead.' He went back to the box and took a

new plug. He unscrewed the dead plug and screwed the new one in its place. He unscrewed the half-dead plug, then took a brush and a little—something like a toothpick—and began to pick at the plug and brush it.

"By this time I said, 'Well, what made that one weak?'

" 'Dirt,' he said.

" 'O,' I said, 'that was what killed the last one?'

"He said, 'Sure. Sometimes, when we get a faint, weak plug, we can clean it up and go on; but if it gets very dirty we have to unscrew it and put in a new one.'

"Well, the whole thing was preaching me a sermon.

"I once heard President George Q. Cannon speaking from this stand to the young people on 'The Causes of Apostasy,' and he gave uncleanliness,—he called it unchastity—as one of the causes of apostasy. Do you know that we have the word of the Eternal that a filthy man, an unchaste man, one who persists in it and does not repent in sack-cloth and ashes, shall deny the faith? It is an absolute, fixed penalty. A man that will undertake to be unclean and remain in this Church, is attempting to make Deity a falsifier. Dirty sparks—dying sparks—dead sparks.

7. When a Young Man is Fit for Life.

"A young man is not fit for life until he is clean—clean and healthy, body and soul, with no tobacco in his mouth, no liquor in his stomach, no oath on his tongue, no snuff in his nose, and no thought in his heart which if exposed would send him sneaking into darkness from the presence of a good woman."—"Titcomb's Letters," J. G. Holland.

LESSON XII.

Temperance.

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken."—Hab. 2:15.

"The use of intoxicating beverages * * has ruined and killed millions of the human family. The active principle of all intoxicants is alcohol—a deadly poison. Doctors put a dead human body into alcohol to preserve it; how unreasonable to put that alcohol into a live human body, for any reason whatever!"—Thayer.

"The active principle of tobacco is nicotine, and it is a deadly poison. It is capital for killing bugs on vines and vermin on flowering shrubs; but no one recommends it to boys for daily use. As a boy is better than a bug, so much the more vigilance and endeavor should be used to keep it out of his way. Boys should not tamper with a poison; and they do whenever they use tobacco in any form. The only safe course is not to touch the dirty stuff."—Thayer's "Ethics of Success."

I. THE SAINTS TAUGHT TO BE TEMPERATE FROM THE BEGINNING.

Temperance has been a subject put to the front by the Latter-day Saints from the beginning of the Church. It was less than three years after the organization of the Church that the Lord gave a revelation to the Prophet Joseph showing forth the order and will of God in the temporal salvation of the Saints.

II. GIST OF THE WILL OF GOD RELATING TO TEMPERANCE.

1. Wine and strong drinks are not good for man; and to drink them is not proper in the sight of our Heavenly Father.
2. Strong drinks are not to be taken into the system, but are for the washing of the body.
3. Hot drinks, which are interpreted to mean tea, coffee, and kindred stimulants, are not good for the human system and should not be used.
4. Tobacco in all its forms is forbidden, unfit and not good for man, but is an herb for bruises and all sick cattle, and in such cases should be used with prudence and skill.
5. Herbs and fruits in their seasons are good, and are to be used with prudence and thanksgiving.

6. But grain is the staff of life for man, beasts and birds, and all wild animals. But specially, wheat is for man, corn for the ox, oats for the horse, rye for the fowls and swine, and for all beasts of the field, and barley for all useful animals and for mild drinks.

7. The flesh of the beasts, and of the fowls of the air, and the wild animals are ordained for the use of man, but it is pleasing to God that it should be used sparingly and only in cold weather or in famine.

Thus you see there are three things absolutely forbidden—strong drinks, hot drinks, and tobacco;—and one thing, the flesh of animals, to be used sparingly and in winter or cold and famine. The Lord intended that man should live on grain, herbs, and fruit, and sparingly and judiciously on meat products.

III. PROMISES TO THOSE WHO OBEY THE COMMANDMENTS AND THESE SAYINGS.

The Word of Wisdom is a temporal law; it relates to the affairs connected with the present life, and pertains to our worldly salvation. It has to do with the welfare of the citizen in his physical, secular, civil, and social life. The rewards promised come to us in this life:

"All Saints who remember to keep and do these things, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint."

That means two of the greatest blessings a man can have in this world—physical health and endurance, and intellectual power and riches.

Then a third blessing is promised—long life—for it is declared that "the destroying angel shall pass by them, as the children of Israel, and not slay them."

IV. ILLUSTRATIONS.

1. Fearful Effects of Narcotics.

The intellectual giants of our time, the thinkers and workers, and nobles of the earth, have come to agree with the Prophet Joseph about these things. Here is what David Starr Jordan, former President of the Leland Stanford Junior University, California, says of the false feelings and fearful effects in mind and body, of strong drinks, tea, coffee, tobacco, drugs, and narcotics:

"Some phase of mental unsoundness is the natural effect of any of those drugs called stimulants or narcotics. Alcohol gives a feeling of warmth or vigor or exhilaration, when the real warmth or vigor or exhilaration does not exist. Tobacco gives a feeling of rest which is not restfulness. The use of opium seems to intensify the imagination, giving its clumsy wings a wondrous power of flight. It destroys the sense of time and space, but it is in time and space alone that man has his being. Cocaine gives a strength which is not strength. Strychnine quickens the motor response which follows sensation. Coffee and tea, like alcohol, enables one to borrow from his future store of force for present purposes, and none of these make any provisions for paying back the loan. One and all these various drugs tend to give the impression of a power or a pleasure, or an activity, which we do not possess. One and all of their functions is to force the nervous system to lie. One and all the results of their habitual use is to render the nervous system incapable of ever telling the truth. One and all their supposed pleasures are followed by a reaction of subjective pains as spurious and as unreal as the pleasures which they follow. Each of them, if used to excess, brings in time insanity, incapacity and death. With each of them, the first use makes the second easier. To yield to temptation, makes it easier to yield again. The weakening effect on the will is greater than the injury to the body. In fact, the harm alcoholic and similar excesses do to the body is wholly secondary. It is the visible reflex of the harm already done to the nervous system."

2. Take No Chances.

The same author further says: "But, whatever others may do with seeming impunity, the young man who guards his own future, cannot afford to take chances." * * * "Indulgence," in drink, drugs and narcotics, "destroys the soundness of life; it destroys accuracy of thought and action; it destroys wisdom and virtue: it destroys faith, and hope and love. It brings a train of subjective horrors, which the terrified brain cannot interpret, and which we call delirium tremens. This is mania, indeed, but every act which injures the faithfulness of the nervous system is a step long or short in this direction."

3. The Story of "Longshore Pots."

"Some six years ago, in the San Francisco 'Examiner,' Mr. Arthur McEwen records the words of an old sailor, called 'Longshore Pots,' who gave a striking account of what he calls

'The Shock.' A young man with money and ambition starts out to enjoy life. He is 'Hail fellow well met,' 'afraid of no man,' and 'nobody's enemy but his own.' He frequents the clubs; he plays the races, and he is with the gayest in all gay company. He thinks well of himself; he has a good time, and he knows no reason why others should not think well of him. This goes on for a year or two, when the pace begins to prove too rapid. The 'difference in the morning' becomes disagreeable. It interferes with business, it spoils pleasure. The only thing to do is to go still faster. The race down the cocktail route helps to forget. Suddenly the man gets sight of himself. He catches his face in the glass. He sees himself as others see him. Instead of 'the jolly good fellow, which nobody can deny,' he gets the glimpse of a useless, helpless sot. He sees a man who has spent his substance, has disgraced his name, has ruined his home, has broken the heart of his wife, has beggared his children, has lost the respect of others, and the respect of himself. This is the Shock! When it has come, he is henceforth good for nothing, for there is no virtue in maudlin remorse; no hope in alcoholic repentance. There is nothing that can save him but to stop, and it takes something of manhood to do this." —"Strength of Being Clean."

4. Evils of Coffee.

"What a world this would be without coffee," said one old pessimist to another, as they sat and growled together at an evening reception. "What a world it is with coffee," said the other, for he knew that the only solace coffee could give was, that it seemed for the moment to repair the injury its own excessive use had brought. No stimulant or narcotic can ever do more than this. They help us to forget time and space and ourselves,—all we have worth remembering. 'With health and a day' man 'can put the pomp of emperors to shame.' Without time and space he can do nothing. He is nothing."—"Strength of Being Clean."

5. The False Joy of Liquor.

"There is joy in life," says Sullivan, the pugilist, "but it is known only to the man who has a few jolts of liquor under his belt." To know this kind of joy is to put oneself beyond the reach of all others.

The joy of the blue sky, the bright sunshine, the rushing torrent, the songs of birds, "sweet as children's prattle is," the breath of the meadows, the glow of effort, the beauty of poetry, the achievement of thought, the thousand and thousand real

pleasures of life, are inaccessible to him "who has a few jolts of liquor under his belt," while the sorrows he feels, or thinks he feels, are as unreal as his joys, and as unworthy of a life worth living.

"There was once, I am told, a man who came into his office smacking his lips, and said to his clerk, 'The world looks very different to the man who has had a good glass of brandy and soda in the morning.' 'Yes,' said the clerk, 'and the man looks different to the world.' "—"Strength of Being Clean."

6. A Sensible Resolution.

"A prominent lawyer of Boston once told me," relates David Starr Jordan, "that the great impulse to total abstinence came to him when a young man, from hearing his fellow lawyers talking over their cups. The most vital secrets of their clients' business were made public property when their tongues were loosened by wine; and this led my friend to the firm resolution that 'nothing should go into his mouth which would prevent him from keeping it closed unless he wanted to open it."

7. The Only Opening for a Man Who Drinks.

Mr. Jordan thinks that politics is the only future opening for the ambitious man who drinks, but among the Latter-day Saints not even that should long be open to the drinker. He says:

"The time will come when the only opening for the ambitious man of intemperate habits will be in politics. It is rapidly becoming so now. Private employers dare not trust their business to the man who drinks. The great corporations dare not. He is not wanted on the railroads. The steamship lines have long since cast him off. The banks dare not use him. He cannot keep accounts. Only the people, long-suffering and generous, remain as his resource. For this reason, municipal government is his specialty; and while this patience of the people lasts, our cities will breed scandals as naturally as our swamps breed malaria."—"Strength of Being Clean."

8. Men Should be Temperate from Choice.

Knowing the law of God and learning by our own experience, and that of learned men in the world, that his law is best, it is our duty to love that law, and because of our love for it, conform to it from choice. A man who aims to be a man of character but yet hates the laws that will make him such a man, will never be a man of character. A man who is a teacher and hates teaching will never inspire his students; nor will a man

who paints and hates his business ever be an artist. So, a man who obeys moral laws without loving them in his own heart and of his own choice, is never quite a moral man. He has conformed to the laws, not from any goodness that is in him, nor from any choice, but because it was policy or compulsion made him do it. Children, and weak and vascillating boys and men are rightly protected by law from immoral things; hence, we believe also in prohibiting evils that tempt the weak; but such laws, do not necessarily make men of strong character, because they have not the inward spirit and love of right to make them strong.

Henry Ward Beecher said once that morality alone does not make manhood. Men must have high emotion, and divine sentiments of faith, hope and love, religion, the gospel. Also, a true workman in any sphere must work by a stimulation which comes from the actual enthusiasm of loving the thing done. Then he gave this illustration:

A man at Sing Sing says, "I have been here ten years, and there are very few saints that are better than I am. I have been here ten years, and I haven't broken into a man's house. I have been here ten years, and I haven't smashed a bank, nor robbed an orchard, nor fought in the street. I have been here ten years and I have done nothing that is not regular. For ten years I have got up at just such an hour. For ten years I have eaten my breakfast regularly at such a time. For ten years I have had my industrious pursuits measured out in just such a way. For ten years I have stopped work every day at a given time." For ten years he had been as regular as the rules of the penitentiary compelled him to be. But does he like it? There was not a day when he could not have liked to kick the penitentiary and its rules into perdition. It was the stone walls that surrounded him, and the iron-shod keepers that watched him, that led him to live with such regularity.

The gospel law—religion—is what completes the moral law, and inspires men to the free choice of all that is good—and bids them enter that spiritual life which makes for true conduct and character, and fits men to abide with God.

9. The Curse and Slavery of Drink.

Said the late John B. Gough: Oh, it is pitiful, it is pitiful —the appetite for intoxicating liquors when it becomes a master-passion! one of the most fearful that man was ever subject to! And not only is it amongst the low, as we call them, and the illiterate; not only amongst those whose first words they heard were words of blasphemy, whose first words they heard

were words of cursing; but it also holds the man a slave who stands in front of the counter and pleads for drink: "Give me drink. I will give you my hard earnings for it. I will give you more than that. I married a wife, and promised to love and cherish her, and protect her—ah! ah! and I have driven her out to work for me, and I have stolen her wages, and I have brought them to you—give me drink and I will give you them! More yet: I have snatched the bit of bread from the white lips of my famished child—I will give you that if you will give me drink! More yet: I will give you my health! More yet: I will give you my manliness! More yet: I will give you my hopes of heaven—body and soul! I will barter jewels worth all the kingdoms of the earth—for "what will a man give in exchange for his soul?—for a dram. Give it to me!" As one man said to me not a week ago: "I felt under the power of the appetite as Dives must have felt when he longed for the drop of water; I longed for the stimulating influences upon my system, until I shrieked in my agony."

10. Power of Example.

At an episcopal meeting, a discussion on temperance was taking place. An influential clergyman rose and made a vehement argument in favor of wine. When he had resumed his seat, a layman said: "Mr. Moderator, it is not my purpose, in rising, to answer the learned arguments you have just listened to. My object is more humble, and, I hope more practical. I knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. This son became dissipated, but reformed, and remained steady for several years. One day he was invited to dine with a neighboring clergyman, distinguished for his hospitality and social qualities. At this dinner wine was offered to the young man but refused, until he was ridiculed; that he could not stand, so he drank, and has long since found a drunkard's grave. Mr. Moderator, I am that father: and it was at the table of the clergyman who has just taken his seat; and my son I shall never cease to mourn." —Moodie.

Tradition says that when King Winceslaus, of Bohemia, was going, one bitter winter's night, to the church in which he worshiped, the little page who followed him began to faint and fail. The monarch, hearing his cry, called out to him, "Put thy feet into my footprints, and all shall be well." The boy did so; and, as Jeremy Taylor says, "He either found or fancied a cure."

Be careful how you set, or how you follow example, in the

matter of drink. Let no friend persuade you, nor let your own hand be the first to reach out the cursed stuff to another.

11. The Tobacco Habit.

The late Amos Lawrence was wont to refuse tobacco users who applied for positions in his large mercantile house. He once wrote to the president of Williams College, an institution that shared his benefactions: "I have always, for more than forty years past, given the preference, among such persons as I have employed, to such as avoided rum and tobacco, and my experience has confirmed me in the belief that it is true wisdom to have done so." He stipulated that his gifts to the college should be used to assist students who were not victims of the drink habit or tobacco habit.

Mr. Lawrence founded four free scholarships in Wabash College, Indiana, and wrote, when he conveyed his donation, "I would recommend that candidates for the scholarships who abstain from the use of intoxicating drinks and tobacco always have the preference." He believed, what every successful teacher will affirm, that the tobacco habit is inimical to good scholarship, as well as injurious to health and morals. Were he alive today, he would join the medical faculty in denouncing cigarettes, which so many boys in our land smoke, as extremely perilous, mentally, physically, and morally.

Another says: "The educators in Europe and America are agreed that the use of tobacco impairs mental energy. Life insurance companies are shy of its peculiar pulse. Oculists say that it weakens the eyes. Physicians declare it to be a prolific cause of dyspepsia, and hence of other ills. The vital statisticians find it an enemy of virility. It is asserted by the leading authorities in each department, that it takes the spring out of the nerves, the firmness out of the muscles, the ring out of the voice; that it renders the memory less retentive, the judgment less accurate, the conscience less quick, the sensibilities less acute; that it relaxes the will, and dulls every faculty of the body and mind, and moral nature, dropping the entire man down in the scale of his powers, and so is to be regarded as one of the wasters of society."—Thayer's "Ethics of Success."

12. Wastefulness of Tobacco Habit.

"The wastefulness of the tobacco habit alone ought to condemn it. One who was a slave to the habit many years, wrote as follows after he had reformed: 'Having often thought upon this subject, I concluded to go over the figures of the problem of the direct cost of smoking at one dollar per week, the amount,

twenty-six dollars, being brought in as capital at the end of every six months, at seven per cent per annum, compound interest. The result is that at the end of eighty years it amounts to $181,733.12. A fortune is wasted in eighty years, and a great deal worse than wasted. There is nothing to show for it but ashes, quids, filthiness, and shattered health. It is not strange that so many poor men are living today. Tens of thousands of them have smoked, chewed, and snuffed enough tobacco to make them poor. Had they saved and improved their pecuniary resources as above, they might have been well-to-do at this time. The tobacco habit has actually entailed poverty upon them for life.

" 'Despise and avoid the habit. Label it expensive, filthy and immoral. Not one honest, reasonable plea can be made in its defense, for it is of no earthly use to anybody. No one is wiser or better for it; all are wiser and better without it. Taboo it, and ticket it 'for its own place.' "—Thayer's "Ethics of Success."

LESSON XIII.

Leisure.

"Leisure is time for doing something useful."—Franklin.

"Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle, alike in intellect and in moral stature, beyond your darkest reckonings."—Gladstone.

I. SPARE TIME.

The spare time a person has from regular or necessary employment is so important that the proper use of it may lead him to honor and usefulness, or to idleness, ruin and sin. The busiest boy in the world and all young people have many hours of leisure. How they use these leisure hours largely decides their character.

II. VALUE AND USE OF SPARE TIME.

Spare time is for doing something useful, and is not the time for lounging on the street corner, in the yard, outside the corner grocery, nor in groups of idle loafers so often seen in every town and settlement. Spare time should be made to lead up to something good, profitable, higher and grander aims in life.

No life was ever busier than that of Joseph Smith the Prophet. When first he was called upon to found the Church of Christ anew upon the earth, he was an unlearned boy, but by making use of leisure time he improved so rapidly that before his martyrdom, at the age of 39, he was the superior in ability and knowledge to thousands who had the privilege of college educations. Much of this progress came from his willingness to improve his leisure hours in study and contemplation. We are told that Abraham Lincoln, through the proper use of spare moments, became a statesman and president; Isaac Taylor, an engraver of patterns for calico-printers, became a famous author who wrote "The Natural History of Enthusiasm:" Benjamin Franklin, a printer, a great philosopher; Hugh Miller, a stone

mason, a renowned geologist; Elihu Burritt, a blacksmith, a famous man of learning, proficient in ancient and modern languages. A long list of great names could be mentioned who became in material achievement, literature, science, and statesmanship what they made themselves by proper appreciation and use of spare time. Brigham Young, the great colonizer of the Rocky Mountain region, was one of these. Many of his staunch associates were like him in this respect.

III. TIME FOR STUDY.

Often you hear boys and men say, "I have no time for reading, study, or the improvement of my mind." But you notice how they waste hours in idle talk, gossip in the store, at home before meals, and on the streets. These bad habits should never be formed by boys and young men who wish to achieve and do something in life. Instead they should have something useful in mind, apart from their regular work, that they are determined to do and which should occupy their attention. Learn to love that. It will be better than so much useless, so-called rest—really idleness, now indulged in, and will serve a better purpose, and besides make you intellectually rich. This course has made the lives of many men and women illustrious.

"I haven't time to read," said one young man. "How long do you work each day?" "Eight hours." "And sleep?" "Eight hours." Then you have eight hours more of the day. Say you devote only one of those to reading and study. At the end of six days you will have read carefully a hundred pages as large as those of the "Improvement Era." That means in one month a book of 500 pages, or in one year about 6,000 pages.

Do you know what that means? It means that in one year you can easily read the standard Church works—the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price—and besides 3,000 pages as large as those of the "Era," or seven more, ordinary volumes of other reading matter, by the use of that single hour a day. In ten years—from 14 to 24—it means a library of 60,000 pages. Thus any boy, in a few years at home, by the proper selection of books, and one hour a day of his spare time may gain a general education, in any line that he may set out to study, and besides have ample time for the reading of current literature. And remember, that still leaves seven hours of leisure every day for other useful purposes and recreation.

IV. ILLUSTRATIONS.

1. How Amos Lawrence Laid the Foundation of His Fortune.

Amos Lawrence, the great Groton, Massachusetts, merchant who retired in 1831, at the age of 45, and expended $640,000 of his earnings for beneficent purposes and charity, says in his diary: "When I first came to this city, I took lodging in the family of a widow who had commenced keeping boarders for a living. I was one of her first, and, perhaps, had been in the city two months when I went to this place; and she, of course, while I remained, was inclined to adopt any rules for the boarders that I presented. The only one I ever made was that, after supper, all the boarders who remained in the public room should be quiet, at least for one hour, to give those who chose to study or read an opportunity of doing so without disturbance. The consequence was that we had the most quiet and improving set of young men in the town. The few who did not wish to comply with the regulation went abroad after tea, sometimes to the theatre, sometimes to other places; but all, to a man, became bankrupt in after life, not only in fortune but in reputation, while a majority of the other class sustained good characters, and some are now living who are ornaments to society and fill important stations. The influence of this small measure will, perhaps, be felt throughout generations. It was not less favorable on myself than it was on others."—Thayer's "Ethics of Success."

2. What One Hour's Reading a Day Will Accomplish.

William M. Thayer, in his "Ethics," relates the result of one hour's reading per day, for forty years, in the life of Charles G. Frost, of Vermont: "At fourteen years of age he was apprenticed to a shoemaker; and he resolved, on going to his trade, to read and study one hour daily on the average. In thirty-one years from that time, at the age of forty-five, it was said of him: 'In mathematical science he has made so great attainments, that it is doubtful whether there can be found ten mathematicians in the United States who are capable, in case of his own embarrassment, of lending him any relief.' At forty-five Mr. Frost said of himself: 'The first book which fell into my hands was 'Hutton's Mathematics,' an English work of great celebrity, a complete mathematical course, which I then commenced, namely, at fourteen. I finished it at nineteen without an instructor. I then took up those studies to which I could apply my knowledge of mathematics, as mechanics and math-

ematical astronomy. I think that I can say that I possess, and have successfully studied, all the most approved English and American works on these subjects. Next, natural philosophy engaged my attention, which I followed up with close observation, gleaning my information from a great many sources. The works that treat of them at large are rare and expensive, but I have a considerable knowledge of geology, entomology and conchology.'

"Botany was a favorite study of his. He made extensive surveys in his own State, of the trees, shrubs, herbs, ferns, mosses, lichens, and fungi, and possessed the third best collection of ferns in the United States. He turned his attention to meteorolgy, and devoted some time to the study of storms and the movement of erratic and extraordinary bodies in the air and heavens. He found that a knowledge of Latin was indispensable to the prosecution of some of his studies, and he acquired it and could read it with great freedom. He made himself familiar with the standard poets of England and America, as well as the history of his own and other countries. Books that he read and studied were added to his library, of which he said: 'I have a library which I divide into three departments—scientific, religious, literary—comprising the standard works published in this country, containing five or six hundred volumes. I have purchased these books, from time to time, with money saved for the purpose by some small self-denials.'

"As an author, Mr. Frost ranked among the most useful, having prepared and published several popular historical and other works. These remarkable achievements were what spare moments did for him, although in his later literary life he devoted more time to mental and less to manual labor."

3. What Gifford Did in His Years of Hardship.

William Gifford, later the noted editor, critic, and satirist, and who donated $400,000 to the endowment of the Gifford lectures in the great universities; was, at one time, the poorest boy in Ashburton, England. His intemperate, worthless father died, leaving William's mother penniless and in feeble health. In one year the devoted mother died also, and the brute of a landlord kept William in the family to serve, and sent his brother to the poor-house. William possessed a thirst for knowledge and every moment of time that his hard master did not command was devoted to reading. He went to school just enough to prove that his mind was hungering for knowledge.

Finally, the landlord, who was his self- constituted guardian, put him on board a coasting vessel as cabin-boy. Then, at

fourteen, he was apprenticed to a shoemaker until he became twenty-one years of age. Yet, in all these years of hardship, he found leisure moments and improved them. All the while, down in his heart of hearts was the secret resolve that some day he would gratify his literary ambition. With his small opportunities, while serving under cruel taskmasters, he had more useful knowledge at twenty-one than many college graduates; and it was the result of improved leisure moments. William Gifford became one of the most noted literary men in the British realm. He never had an idle moment in his life. He did grand things when he was at leisure.—Thayer's "Ethics of Success."

4. How Two Sisters Paid Their Donations.

When the Mount Holyoke Female Seminary was established two sisters subscribed one hundred dollars to aid the enterprise. They had but two or three hundred dollars laid by for a rainy day; and before the time to pay their subscription arrived, they lost every cent of that through misfortune or misdeeds of the man whose note for the amount they held. But they insisted upon paying their subscription. By devoting one hour each day to a special work which they sought, they could earn enough to pay their subscription in six months. This was accomplished by planning and economizing for that single hour per day, and it yielded them far more enjoyment than was possible without plan and purpose to command it.—Thayer's "Ethics of Success."

5. Do Something and Do It Well.

Try what you can do to read the New Testament, and Book of Mormon during this year, and make it a point besides to read the present year's junior reading course. You can easily do it, by an hour each day, and you can easily find the hour, if you make it a point to try.

What useful thing can you do, in other lines, in the seven hours of leisure, each day left to you? Is there anything about the home, the farm, the garden, the shop, the yard that you can improve? It is the boy who does things who progresses to manliness. The useful occupations are never degrading. It is as creditable to be a good carpenter or mason, or farmer, or fruit grower, as it is to be a merchant, or clerk, and gives much more pleasure. There is as much honor in driving a delivery wagon as in driving a pleasure rig, if you do your work as well.

6. Garfield on Margins.

Leisure time may well be called the margin between our whole time and our regular working time as illustrated in thought by the late President Garfield. The secret of Garfield's great success in life, of his culture, of his learning, and of his growth in statesmanship, was disclosed in a brief speech to the students of Hiram College, delivered many years ago. He said: "I was thinking, young ladies and gentlemen, as I sat here this morning, that life is almost wholly made up of margins. The bulk of almost anything isn't what tells. That exists, anyway. That is expected. That is not what gives the profit or makes the distinguishing difference. The grocer cares little for the great bulk of the price of his tea. It is the few cents between the cost and selling price, which he calls the margin, that particularly interests him. Is this to be great or small? is this thing of importance. Millions of dollars change hands in our great marts of trade just on the question of margins. This same thing is all-important in the subject of thought. One mind is not greater than another, perhaps, in the great bulk of its contents; but its margin is greater, that's all. I may know just as much as you do about the general details of a subject, but you can go just a little further than I can. You have a greater margin than I have. You can tell of some single thought just beyond where I have gone. Your margin has got me. I must succumb to your superiortiy. A good way to carry out the same idea, and better illustrate it, is by globes. Did you ever see two globes whose only difference was, that one had half an inch larger diameter than the other? The larger one, although there is some little difference, will entirely enclose the other, and have a quarter of an inch in every direction to spare besides. Let those globes be minds, with living principles of some kind at their centres which throws out its little tentacle-like arms in every direction as if to explore for knowledge. The one goes a certain distance and stops. It can reach no further. It has come to a standstill. It has reached its maximum of knowledge in that direction. The other sends its arms out, and can reach just a quarter of an inch further. So far as the first mind is able to tell, the other has gone infinitely farther than it can reach. It goes out to its farthest limit and must stop. The other tells him things he did not know before. Many minds you may consider wonderful in the capacity. They may be able to go only a quarter of an inch beyond you. What an incentive this should be for any young man to work, to make his margin as great as, if not greater than, the margin of his fellows!"

"I recall a good illustration of this when I was in college. A certain young man was leading the class in Latin. I thought I was studying hard. I couldn't see how he got the start of us all so. To us he seemed to have an infinite knowledge. He knew more than we did. Finally, one day I asked him when he learned his Latin lesson. 'At night,' he replied. I learned mine at the same time. His window was not far from mine, and I could see him from my own. I had finished my lesson the next night as well as usual, and feeling sleepy, was about to go to bed. I happened to saunter to my window, and there I saw my classmate still bending diligently over his book. 'There's where he gets his margin on me,' I thought. 'But he shall not have it for once,' I resolved. 'I will study just a little longer than he does tonight.' So I took down my books again, and, opening to the lesson, went to work with renewed vim. I watched for the light to go out in my classmate's room. In fifteen minutes it was all dark. 'There is his margin,' I thought. It was fifteen minutes more time. It was hunting out fifteen minutes more of rules and root derivatives. How often, when a lesson is well prepared, just five minutes spent in perfecting it will make one the best in the class. The margin in such a case as that is very small, but it is all-important. The world is made up of little things."

The little leisure time you have is the margin that counts in the formation of your character, if you learn to use it right.

LESSON XIV.

Recreation, Games and Pleasure

"Look to your health, and if you have it, praise God, and value it next to a good conscience; for health is a blessing that money cannot buy; therefore value it, and be thankful for it."—Izaak Walton.

"No man tastes pleasures truly who does not earn them by previous business."—Lord Chesterfield.

RECREATION AND PLEASURE.

There is a big distinction between recreation and pleasure. Recreation is any diversion to which we may turn for rest from our work. Reading the Bible or Shakespeare may be recreation for a man who works with his hands all day, but it might not be for anyone who had constant reading to do for a business. Horesback riding is recreation for most of us, but neither the soldier nor the forest ranger who rides ten or twelve hours a day would find it so for his leisure time. Recreation implies a pleasant, restful change for the faculties or muscles fatigued by our own particular work. Pleasure, on the other hand, is a broader term. It is any physical comfort resulting from a gratification of the senses. Listening to music is a pleasure because it gratifies the sense of hearing; looking at beautiful pictures, landscapes, flowers, and animals is pleasure because it satisfies our sense of sight and awakens imagination and produces pleasant thoughts; running, swimming, riding, wrestling, and boxing are pleasures because they give us, perhaps unconsciously, a feeling of exhilaration at being physical masters of our material surroundings.

Pleasures are not all good, however. Recreation is always a benefit to the physical, mental or moral condition of a person. It is a recreation of a fatigued faculty. Pleasures, on the other hand, may be harmful to the physical, mental, and moral condition of a person, because he may have acquired a taste for them.

The Hindoo hashish fiend sees visions of beautiful women, gardens, music, flowers, perfumes, fountains and feasts and thinks himself owner and lord of all of them, when he is under the influence of that evil drug, though he may not have clothes

to cover his back, or a crust to eat. There is nothing else in the world that could give him as much pleasure as a dose of his deadly drug, and yet he knows all the time that someday he will become a lolling idiot or a raving maniac. His pleasure is certainly a harmful one. It is a crime against himself, and against society. It is not a legitimate pleasure.

There are, then, pleasures which are legitimate and pleasures which are illegitimate. Who is to say whether a pleasure is legitimate or not? We can tell only by its effect on the individual. If the word of the Lord in the holy scriptures and the best there is in society and civilization condemns it as harmful morally, mentally, or physically to the individual, it is not a legitimate pleasure. It is true we can do as we please about it, because God has given us our free agency. But we do not want to do for the false pleasure of the moment what will do lasting harm to either our minds or our bodies. We must live, —we cannot very well get around that—and it depends on the training and condition of our minds and our bodies whether we shall live in comfort and happiness, or in poverty and misery. Just stop and think of that a minute.

Why not adopt, then, for our recreation those pleasures which benefit us. We need recreation, every one of us, both mental and physical. Many of the world's greatest and most successful men have attributed their success to the fact that they had "hobbies"—something to which they could turn their attention and energies when they were tired of their regular work. There are any number of games and pleasures which we can use for our recreation. Let us just consider a few of them.

II. PHYSICAL RECREATION.

We are young. Most of us probably do not know what sickness is. We want to remain young. There is only one way to remain young. Even if we work on the farm all day, or deliver groceries, or work in a gravel pit, we need exercise other than our work to keep us limber; we need recreation. Stiffness is a sign of neglect or old age. Swimming is great sport, and it is one of the best forms of exercise there is, because in swimming one uses nearly every muscle in his body. Once learned, a man can swim all his life thereafter.

There are no better games than baseball or basketball, both for sport and for exercise. Their only drawback is that it takes so many to play, and we can't always get so many together just when we wish to.

Football is great sport, but it is too severe and dangerous for most of us. It takes a person with unusual physique to play it, without experiencing the harmful results which come after a football player gets older, to say nothing of the harmful results to which he is liable while he is playing.

Tennis is an excellent game. It, too, like swimming, we can engage in all our lives. Most of us like to fish, shoot and ride. We can always engage in these sports. We like to skate, coast, sleigh-ride and play hockey. These games take us into God's free out-of-doors. Jumping, vaulting, climbing and running, if not too long continued, are fine exercises and sport. The best of these games is that they are free to all.

III. MENTAL RECREATION.

Those who do physical work need a considerable amount of mental recreation. Reading good books is a good mental recreation as we can possibly get, because we not only rest our bodies thereby, but also improve our minds. We can also get much mental recreation in many of the games. Baseball, basketball, checkers, etc., require close attention and thought on the part of the player. The best player is the one that "uses his head." We can make all the difference in ourselves, during a lifetime, between excellence and mediocrity by "using our head" in our recreation time. This has been shown in the lesson on "Leisure."

IV. GAMES OF CHANCE.

"Games of chance are all founded on what we term luck. In all such games the motive of the player is to get something for nothing. That is gambling. The desire to get money without earning it is the root of all evil. Only evil comes through the search for unearned happiness through unearned power. To get something for nothing, in whatever way, demoralizes effort. The man who gets a windfall spends his gains in more lottery tickets. The man who loses in a lottery does the same thing. In all forms of gambling, to win is to lose, for the winner's integrity is placed in jeopardy. To lose is to lose, for the loser throws away good money after bad, and that, too, is demoralizing.

"The appeal to chance, the spirit of speculation, whatever form it may take, is adverse to individual prosperity. It makes for personal degeneration and therefore for social decay."—"Strength of Being Clean."

Nothing is more exact than chance. Flip up a coin a hundred times and see how near to fifty each "heads" and "tails" will come up. All slot machine and other gambling devices take this in to account. They are made to win for the owner. There is only one loser and that is the one who plays.

Many games, in and of themselves, may not be bad, only in this that they conduce to gambling and bad company. Hence we should let them alone. Cards, pool, and billiards belong to this class. Only a fool plays at dice. But besides the tendency toward gambling, to which these games lead, they take us to crowded, dusty, smoky and close rooms which alone is sufficient to condemn them.

V. ILLUSTRATIONS.

1. Lincoln as an Athlete.

When Abraham Lincoln was a young man he was the rival of a big, husky frontiersman for heart and hand of a fair maiden. The frontiersman was inclined to be boastful of his athletic powers. The father of the girl rather favored him, and one day he offered to give his daughter's hand to the one who could jump the farthest. Lincoln did not want the girl very badly, but he did not like to be beaten, so he consented to the contest. The frontiersman jumped over nineteen feet; Lincoln jumped over twenty-one, and then gave the girl to the frontiersman with his best wishes.

In his manhood, Lincoln was the strongest man in the region. He could lift more pounds, perform more labor, and endure larger drafts upon his strength than any man he knew. His mind, also, was bright and active, and he could study half the night, and continue the practice for weeks, without fatigue.

Now, Mr. Lincoln always claimed that in his youth he accumulated a reserve of health upon which he drew in later life as naturally as he breathed. He held that work, pure air, wholesome food, without indulgence in luxuries of any sort, in his early life explained his physical condition in manhood. For this reason, after he was so situated that he could command luxuries and ease to some extent, he continued to work hard, eating plain food, securing sufficient sleep, and keeping in mind the old maxim "Health is wealth."

2. Theodore Roosevelt and the Strenuous Life.

Theodore Roosevelt came west, when he was a young man completely broken down. The doctors said he had consumption. He lived in the west, as a common cowboy for three

years, and then returned home strong and vigorous. Since then he has been called the "foremost citizen in the United States and of the world," he has been entertained by nearly all the monarchs of Europe, and enjoys the confidence and respect of millions of his countrymen. He is a disciple of the "strenuous life." There is not a person living with his responsibility who walks, climbs, rides, hunts and fishes more than he does. He attributes his success to his strenuous life and outdoor recreation and exercise.

3. How Choate Cut Short His Life.

Rufus Choate succeeded Daniel Webster in the senate. He was one of the greatest debaters America had had, and one of the most cultured of her men. He was remonstrated with for his excessive mental labors, and reminded that his constitution would break down utterly, when he exclaimed, "Constitution! Good heavens, my dear sir! My constitution was all gone long ago, and I am living on the by-laws." But the "By-laws" were not so long-lived as the constitution, and he went down to a premature grave. Overwork did it. Proper recreation would have added ten years to his lease of life.—Thayer's "Ethics of Success."

4. Joseph Smith the Prophet in Athletic Recreation.

When the Prophet first went to Commerce he was thirty-three years old; and he was martyred in his thirty-ninth year. Despite the outrages perpetrated upon him and the privations which he had endured, he was during this period still a man of great physical beauty and stateliness. He was just six feet in height, standing in his stockings, and was grandly proportioned. In his mature years he weighed about two hundred pounds. His eyes were blue and tender; his hair was brown, plentiful and wavy; he wore no beard, and his complexion was one of transparency so rare as to be remarkable; the exquisite clearness of his skin was never clouded, his face being naturally almost without hair. His carriage was erect and graceful; he moved always with an air of dignity and power which strangers often called kingly. He was full of physical energy and daring. Without any appearance of effort he could perform astonishing feats of strength and agility; and without any apparent thought of fear he met and smiled upon every physical danger. From his boyhood up he was fond of athletics, and in his mature years and at the very zenith of his fame he loved to unbend the wrestle or jump with a friend. The men who could contest with him were very few. He could stand and leap over a bar

higher than his head. When his situation would permit he was as happy as a schoolboy to join in manly sports.

He showed a sense of gentle humor in his games. On one occasion two sectarian ministers had addressed themselves to him with the boasted purpose of conquering him in argument. His theological strength dumbfounded them; he drove them from one position to another until they were glad to cry for quarter. Then, as they were about to depart with a crestfallen air, he said to them in a tone of kindness:

"Come, gentlemen, since you withdraw from the contest of logic, let us jump at a mark. I think I can beat you at this."

The preachers hastened away, filled with indignation, and spread all manner of ridiculous reports concerning Joseph Smith because he could condescend at times to run or jump or wrestle like a boy. Probably their defeat in argument had more than the professed shock to their religious sensitiveness to do with their indignation.

He was always gentle and good-natured in his sports. Several men are yet living who jumped or tried a fall with the Prophet. They say Joseph did not lose dignity in these sports. His rare physical beauty and grace and his athletic excellence set him far above his fellows and made his condescension seem kingly."—Cannon's "Life of Joseph Smith."

5. Unnecessary Waste of Time.

Much time is wasted by attending entertainments and games. After allowing a wide margin for necessary recreation, it is still true that many young people, and older people as well, spend much time in this way, that ought to be given to mental culture. This was always true. Cicero said, 'What others give to public shows and entertainments, to festivity, to amusements, nay, even to mental and bodily rest, I give to study and philosophy.' In other words, the improvement of time that others wasted in useless pleasures, won for him renown as a scholar, orator, and statesman."—Thayer's "Ethics of Success."

Physical recreation should be of a character to build up the body—not to emaciate or destroy it; likewise mental recreation should have a healthful influence on the mind, causing it to enlarge and develop,—not to become dull and listless. You can always distinguish legitimate from illegitimate recreation by these results.

LESSON XV.

Reverence.

"God is greatly to be feared in the assembly of the Saints, and to be had in reverence of all them that are about him."—Psalms.

"Let us have grace, whereby we may serve God acceptably with reverence and Godly fear."—Paul.

I. WHAT WE MEAN BY REVERENCE.

A feeling of profound respect mingled with love and affection is what we mean by reverence. We reverence God and his children and all his handiwork. Reverence teaches us to respect the places where we meet to worship and do honor to him. Reverence is another word for religion, and religion teaches respect for all good in the world, and aids us in keeping ourselves pure. Hence, the highest type of manhood and womanhood is marked by the possession of a spirit of reverence.

II. THE MAN OF CHARACTER IS REVERENTIAL.

Every man of character is reverential. He worships God, respects high objects, pure thoughts, noble aims; he honors great men of former times, and high minded workers of our own day. Among the Latter-day Saints such a man honors the Priesthood. He is obedient to their righteous call, and delights in doing the will of the Lord as expressed by them. He honors the Sabbath. He pays homage to true manhood wherever found.

III. REVERENCE INDISPENSABLE TO HAPPINESS.

If a person desires to experience true joy, this spirit of reverence must abound in his soul, for, as Smiles says, "it is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in God or man, or neither social peace nor social progress." It binds men together, and all to God.

IV. HONORING OUR PARENTS.

No young man can be reverential who is destitute of filial affection. There is a connection between this noble virtue, and reverence for God and noble men. And without filial love, there is no such thing as honoring father and mother, and we respect God by honoring them. Everybody condemns disobedient and ungrateful children, and all love the youth who has made the fifth commandment his motto: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee," which is the first commandment with promise.

V. ILLUSTRATIONS.

1. Socrates' Conception.

Socrates, the son of Sophroniscus, who in the night of paganism longed for light, spoke one day as he sat among his disciples of the over-ruling providence of the Deity, which being omnipresent did hear and see everything taking care of all creatures; and that we should always feel and recognize this more, the more we honored and revered the Supreme Being. In the emotion of his heart, the wise man alluded to a parable from the poems of the incomparable Homer, likening divine Providence to a mother, who, with gentle and unseen hand, fans the flies from her sleeping child.

Among his disciples was Critias, the traitor, who afterwards condemned him to death. He laughed at the comparison, for he thought it ignoble and common. Socrates turned to him and said, "Dost thou not feel, my dear Critias, how nearly allied the human in its simplicity is to the divine, and how the former must raise us to the latter?" Critias departed with an angry heart, but Socrates continued to instruct the other disciples.

When Socrates was sentenced to death by the malice of Critias, and condemned to drink the poisoned cup, the tyrant remembered the words of the sage, and said to him deridingly, 'Well, Socrates, will the gods even now protect thee from the flies?" But Socrates smiled and said, "The gods, Critias, now lead me to rest after my day's work is done. How could I still think of the flies!"

2. Webster's Reverence for God.

At a dinner at the Astor House, when Daniel Webster was secretary of state under President Fillmore, after a period of silence which fell upon the company of some twenty gentlemen who were present, one of the guests said, "Mr. Webster, will you tell us what was the most important thought that ever occupied your mind?" Webster slowly passed his hand over his forehead,and in a low tone inquired of one near him:

"Is there any one here who does not know me?"

"No; all are your friends."

"The most important thought that ever occupied my mind," said Webster, "was that of my individual responsibility to God." And after speaking on this subject in the most solemn strain for fully ten minutes, he silently rose from the table and retired to his room. This incident, related by Harvey in his "Reminiscences," serves to illustrate the attitude of great minds toward eternal things. Great men are not scoffers. The men of flippant jeers and godless jests are men of small calibre and shallow intellect. The celebrated Linnaeus is said to have been so strongly impressed by the constant sense of divine omniscience, that he wrote over the door of his library—"Live innocent, God is present."—Moodie.

3. Reverence for the Sabbath.

Beautiful is the legend of the Sabbath eve. When man leaves the synagogue for his home, an angel of good and an angel of evil accompany him. If he finds the table spread in his house, the Sabbath lamps lighted, and his wife and children in festive garments ready to bless the holy day of rest, then the good angel says: "May the next Sabbath and all thy Sabbaths be like this. Peace unto this dwelling, peace;" and the angel of evil is forced to say, "Amen!" But if the house is not ready, if no preparations have been made to greet the Sabbath, if no heart within the dwelling has sung, "Come, my beloved, to meet the bride; the presence of the Sabbath let us receive;" then the angel of evil speaks and says: "May all thy Sabbaths be like this;" and the weeping angel of goodness responds, "Amen!"—Talmud

4. The Bible.

It is told of Sir Walter Scott that, in the feebleness of his last hours, when the pen had dropped from his nerveless fingers, and his mind had felt the shock of exhausting labors, he asked his son-in-law, Lockhart, to read to him. "What shall I read?" said Lockhart. "Need you ask? There is but one Book," was

the reply. Surrounded by a vast library of books in all languages, he yet felt, in his dying hours, that there was but one book worth listening to. Lockhart read to him the fourteenth chapter of John."

To the Bible the youth of the Latter-day Saints add the inspired scriptures of the Prophet Joseph, which we believe to be the record of God—and which in all their pages are true witnesses of him.

5. Reverence for God.

Among the stories about Abraham which are preserved in certain ancient books are the following: Terah, the father of Abraham, was a maker of, and dealer in, idols. Being obliged to go from home one day, he left Abraham in charge. An old man came in and asked the price of the idols.

"Old man," said Abraham, "how old art thou?"

"Three score years," answered the old man.

"Three score years!" said Abraham, "and thou wouldst worship a thing that my father's slaves made in a few hours? Strange that a man of sixty should bow his grey head to a creature such as that!"

The man, crimsoned with shame, turned away; and then came a grave-looking woman to bring an offering to the gods. "Give it to them thyself," said Abraham; "thou wilt see how greedily they will eat it." She did so. Abraham then took a hammer and broke all the idols except the largest, in whose hands he placed the hammer. When Terah returned, he asked angrily what profane wretch had dared thus to abuse the gods.

"Why," said Abraham, "during thine absence a woman brought yonder food to the gods, and the younger ones began to eat. The old god, enraged at their boldness, took the hammer and smashed them."

"Dost thou mock thine aged father?" said Terah; "do I not know that they can neither eat nor move?"

"And yet," said Abraham, "thou worshipest them, and wouldst have me worship them, too."

The story adds that Terah, in his rage, sent Abraham to be judged for his crime by the king. Nimrod asked Abraham:

"You will not adore the idols of your father? Then pray to fire."

Abraham: "Why may I not pray to water, which will quench fire?"

Nimrod: "Be it so; pray to water."

Abraham: "But why not to the clouds which hold the water?"

Nimrod: "Well, then, pray to the clouds."

Abraham: "Why not to the wind, which drives the clouds before it?"

Nimrod: "Then pray to the wind."

Abraham: "Be not angry, O king. I cannot pray to the fire, or the water, or the clouds, or the wind, but to the Creator who made them. Him only will I worship."—Moodie.

6. Reverence for Manhood.

It is told of the German schoolmaster John Trebonius, the instructor of Martin Luther, that he always appeared before his boys with uncovered head. "Who can tell," he said, "who may yet rise up among these youths? There may be among them learned doctors, sage legislators, nay, princes of the empire." Even then there was among them, as a boy, the "solitary monk that shook the world."

On one occasion, when the Duke of Wellington remained to take the sacrament at his parish church, a very poor old man went up the opposite aisle and, reaching the communion table, knelt down close by the side of the duke. Some one came and touched the poor man on the shoulder, and whispered to him to move farther away, or to rise and wait until the duke had received the bread and wine. But the eagle eye and the quick ear of the great commander caught the meaning of the touch and whisper. He clasped the old man's hand and held him to prevent his rising, and in a reverential undertone, but most distinctly, said: 'Do not move; we are all equal here."—Moodie.

7. Love's Guardianship.

There is a very beautiful picture called "The Guardian Angel," photographs of which are often seen. It represents two little children, a brother and sister, who have strayed from home and wandered far into a forest. Bright and happy, and innocent as the summer day, they run about hand in hand, looking at all the pretty things in the wood. The little girl, with her left hand, is, at the moment, pulling a flower growing at her feet; and she does not see that it grows just upon the edge of a deep precipice. Her right hand holds her brother's, and he with his disengaged hand is reaching out after a butterfly, which is hovering in the air about a foot beyond the brink of the precipice. Next moment, one thinks, they will fall and be dashed to pieces. But in the air above them are seen the outstretched arms of an angel, who looks down upon them with a face of unutterable love. And one feels that all is well.

This care and love of God is extended to all his children, and in return his children love and reverence him and his Son Jesus Christ, into whose outstretched hands they are ever willing to place their own for safety.

8. Respect for the Truth, and the Happiness of Childhood.

"Sir William Napier, [a major-general in the British army, lieutenant-governor of Guernsey, and author of 'The History of the Peninsular War'] met a little girl in his walk toward Freshford one day, crying at the top of her voice over a broken bowl. She was but five years old, and had taken her father's dinner to him in the bowl, and was returning from the field when she dropped and broke it. 'I shall be beaten for it when I get home,' she said, and the tears rolled down her cheeks afresh. And then a happier thought arose, and she looked up imploringly, saying, "But you can mend it, can't you?'

"The kind-hearted man replied, 'No, my dear child, I cannot mend the bowl, but I can do better than that; I can give you a sixpence to buy another.'

"The child's surprise was manifest. Her sorrow was turned into joy in a twinkling. But on opening his purse, Sir William found it empty of silver.

" 'But you shall have it, my little maid,' he said. 'I will meet you right here tomorrow, at this time of day, and bring the sixpence to you. So, you can run home and tell your mother that you met a gentleman who will bring you the money tomorrow to buy another bowl.'

"On reaching home he found an invitation to meet some friends whom he desired to meet above all others, at a dinner-party, in Bath, on the next day. He could not meet the little girl and the friends in Bath, too, because he could not be in two places at the same time. So he pondered the matter, and finally decided to decline the invitation from Bath and meet the child on the street. 'I cannot disappoint her, she trusted me so implicitly,' he said.

"Kindness before pleasure was his rule. 'Small affair,' thoughtless observers might say; but, small or otherwise, it magnifies character remarkably before the world. The spirit that will sacrifice pleasure to relieve the sorrows of a child is noble, reverential, and grand. It lifts manhood to a high plane of honor."—Thayer's "Ethics of Success."

9. Love of Parents.

"Alexander was a heartless military hero, bent on conquest and thirsting for glory. But one redeeming quality is recorded

of him, that he loved his mother, notwithstanding she was a woman of ungovernable temper. Antipater, Alexander's deputy in Europe, once wrote a letter to him, complaining of her conduct, to whom Alexander replied: 'Knowest thou not that one tear of my mother's will blot out a thousand such letters?'

"On the other hand, Napoleon sacrificed filial love to his unholy ambition. After ascending the throne, dazed by the splendors of royalty, he treated his mother very much as he did his other subjects. One day he met her in the garden of St. Cloud, as he was walking with his courtiers, and, instead of regarding her as a son, he extended his hand for her to kiss. She immediately presented her own hand, replying: 'Not so, my son; it is your duty to kiss the hand of her who gave you life.' 'All the people' array themselves on the side of the mother."—Thayer's "Ethics of Success."

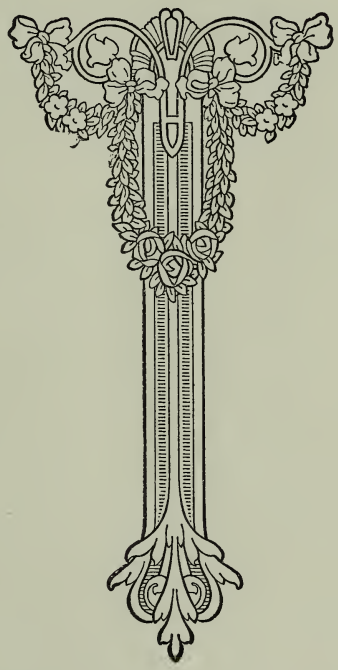
10. "Father, Shall I Come?"

"Generations have paid a grateful tribute of respect to the memory of the boy who stood upon the burning deck of the warship, in the battle of the Nile. A thousand voices cried to the faithful son to come away, and all the response they heard was his call, 'Father, shall I come?' But his father, who was commander of the ship, was already wrapped in the flames, and the dear, loving son waited for his bidding until he himself was wrapped in a winding sheet of fire. Poets have sung his praise and orators have eulogized his deed."—Thayer's "Ethics of Success."

Y. M. M. I. A. HAND BOOK

PUBLISHED BY

THE GENERAL BOARD AS A GUIDE
FOR THE STAKE AND WARD OFFICERS OF
THE YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS



By the General Board,
1914

OFFICERS OF THE GENERAL BOARD, Y. M. M. I. A.

Joseph F. Smith, General Supt.

Heber J. Grant,
Brigham H. Roberts, } Assistants.

Members:

Francis M. Lyman
J. Golden Kimball
Junius F. Wells
George H. Brimhall
Edward H. Anderson
Thomas Hull
Willard Done
Le Roi C. Snow
Rudger Clawson
Rulon S. Wells
Joseph W. McMurrin
Bryant S. Hinckley
Brigham F. Grant
Hyrum M. Smith
Joseph F. Smith, Jr.
Lewis T. Cannon
Benjamin Goddard
George Albert Smith
Thomas A. Clawson
Lyman R. Martineau
Charles H. Hart
John A. Widtsoe
James H. Anderson
Anthony W. Ivins
Oscar A. Kirkham
Anthon H. Lund
George F. Richards
Nephi Anderson
John H. Taylor
Charles W. Penrose
James E. Talmage
Hyrum G. Smith
Henry C. Lund
George J. Cannon
Nicholas G. Morgan
Claude Richards
John F. Bowman
Levi Edgar Young
Roscoe W. Eardley
Richard W. Young
Preston D. Richards

Moroni Snow, General Secretary.

Y. M. M. I. A.
STAKE SUPERINTENDENTS AND THEIR ADDRESSES.

Alberta—J. Walter Low, Cardston, Alberta, Canada.
Alpine—Junius C. Banks, Lehi, Utah.
Bannock—Charles Schenk, Lund, Idaho.
Bear Lake—Jesse P. Rice, Paris, Idaho.
Bear River—Clarence E. Smith, Garland, Ut.
Beaver — George D. White, Beaver, Utah.
Benson—John C. Larson, Jr., Lewiston, Utah.
Big Horn—W. F. Moncur, Lovell, Wyo.
Bingham—E. J. Robinson, Iona, Idaho.
Blackfoot—Osmond Buchanan, Blackfoot, Idaho.
Boise—James H. Wallis, Boise, Idaho.
Box Elder—Ernest P. Horsley, Brigham City, Utah.
Cache—Hopkin B. Campbell, Providence, Utah.
Carbon—Levi B. Pace, Price, Ut.
Cassia—Edward H. Hale, Oakley, Idaho.
Davis North—Hubert C. Burton, Kaysville, Utah.
Davis South—John R. Rampton, Boutiful, Utah.
Deseret—George E. Finlinson, Oak City, Utah.
Duchesne—Clarence Johnson, Roosevelt, Utah.
Emery—Albert C. Collard, Huntington, Utah.
Ensign—John D. Giles, Allen Terrace, Canyon Roard, Salt Lake City, Utah.
Fremont—George W. Flamm, Rexburg, Idaho.
Granite—Arthur Welling, Lund School for Boys, Murray, Utah.
Hyrum—Asael Allen. Hyrum, Ut.
Jordan—J. A. Aylett, Midvale, Ut.
Juab—J. H. McKnight, Nephi, Ut.
Kanab—David L. Pugh, Kanab, Utah.
Liberty—Hugh B. Folsom, 951 E. 9th South, Salt Lake City, Utah.
Malad—C. W. Hall, West Portage, Utah.
Maricopa—M. C. Phelps, Mesa, Arizona.
Millard—William Leslie Thompson, Holden, Utah.
Moapa—Francis C. Lee, Panaca, Nevada.
Morgan—George S. Heiner, Morgan, Utah.
Nebo—Melvin Wilson, Payson, Ut.
North Sanpete—Norman C. Curtis, Moroni, Utah.
North Weber—James M. Thomas, Industrial School, Ogden, Utah.
Ogden—James G. McKay, Huntsville, Utah.
Oneida—David G. Eames, Preston, Idaho.
Panguitch—Leonard C. Sargent, Panguitch, Utah.
Parowan—Walter K. Granger, Cedar City, Utah.
Pioneer—Datus E. Hammond, 845 Washington St., Salt Lake City, Utah. ,
Pocatello—J. Wylie Sessions, Pocatello, Idaho.
Rigby—D. Wm. Stowell, Lorenzo, R. F. D. No. 1, Idaho.
Salt Lake—George Q. Morris, No. 21 West So. Temple, Salt Lake City, Utah.
St. George—David H. Forsha, St. George, Utah.
St. Johns—John H. Udall, St. Johns, Arizona.
St. Joseph—Fred Webb, Pima, Arizona.
San Juan—Edward P. Lyman, Grayson, Utah.
San Luis—Swen Peterson, Sanford, Col.
Sevier—Walter W. Morrison, Richfield, Utah.
Snowflake—Joseph W. Smith, Snowflake, Arizona.
South Sanpete—Lewis R. Anderson, Manti, Utah.
Star Valley—Morris J. Hale, Afton, Wyoming.
Summit—J. M. Hixson, Coalville, Utah.
Taylor—Mark H. Brimhall, Raymond, Alberta, Canada.
Teton—Albert Choules, Driggs, Idaho.
Tooele—S. W. Lee, Tooele, Utah.
Uintah—Pontha Calder, Vernal, Utah.
Union—W. C. Geddes, Baker City, Oregon.
Utah—Leroy Dixon, Provo, Utah.
Wasatch—Charles N. Broadbent, Heber City, Utah.
Wayne—William H. Morrell, Loa, Utah.
Weber—George A. Seaman, 275 33rd St., Ogden, Utah.
Woodruff—James Brown, Jr., Evanston, Wyoming.
Yellowstone—Heber C. Sharp, St. Anthony, Idaho.
Young—Wm. Evans, Fruitland, New Mexico.

FOREWORD.

To the Stake and Ward Officers of the Y. M. M. I. A.

Dear Brethren: Complying with many requests for a handy book of instructions for the officers of our associations, which shall inform them in a concise manner of their general duties and activities, this Hand Book has been prepared, from reports and instructions of the General Board and its committees, by an editing committee of the General Board. The officers of our organizations frequently change, and there is, therefore, a demand for a book of this kind to acquaint new officers with the duties and labors that devolve upon them in accepting official positions in the Y. M. M. I. A. All officers are expected to inform themselves thoroughly in relation to the contents of this book. It is believed that the book contains the main instructions relating to our work, and we trust will meet the wants of all officers who may wish to familiarize themselves thoroughly with the work of our associations. One word of caution is necessary: officers should look upon the contents in the light of suggestions, rather than as dogmas from which they should never deviate. In this spirit it is sent out with a prayer that it may be of service in furthering the cause of Mutual Improvement in the Church. Every officer is urged to forward practical suggestions, so that this hand book may be improved when a second edition is issued.

GENERAL BOARD Y. M. M. I. A.

By Edward H. Anderson,
Bryant S. Hinckley,
Oscar A. Kirkham,
Editorial Committee.

Y. M. M. I. A. HAND BOOK.

I.

Organization, Plan, Aim and History.

1. **Organization:**—The Young Men's Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, were first begun in the year 1875, the first organization having been effected in the Thirteenth Ward of Salt Lake City, Utah, on the 10th day of June, that year, by Junius F. Wells, under the immediate instruction and direction of President Brigham Young.

The growth of the organization has been steady. There are, at present, 661 associations in the 724 wards and 65 stakes of Zion, with an active membership of 28,317, and a force of officers of about 4,539.

In the 21 foreign missions there are about 50 organizations, with a membership of about 3,124.

2. **General Plan of Organization:**—TheYoung Men's Mutual Improvement Assoications are supervised by a General Board, which has jurisdiction over all the associations in the Church.

Each of the 65 stakes has a general or central organization, consisting of a superintendent, two assistants, a secretary and a treasurer, and a number of aids. This organization is known as the Stake Board Y. M. M. I. A., and has general supervisory control over the associations of their stake under the General Board of the Church.

Each ward has an organization, officered by a president, two counselors, a secretary, a treasurer, librarian, music director, scout masters and athletic directors, which has a general supervisory control of the association in their ward under the stake organization. Both the stake and ward organizations have standing committees that look after the special divisions of our work, much after the or-

der of the committees of the General Board, which are named and treated in other parts of this book.

The Y. M. M. I. A., as an auxiliary organization, while independent in its actions, studies and general activity, is under the controlling influence of the general, stake and ward officers of the Church, namely, the Presidency of the Church, the Presidency of the stake, and the Bishopric of the ward.

3. **Aim:**—The founder of the Y. M. M. I. A., among other things, stated the general purpose of this organization in these words:

> "Let the key-note of your work be the mutual improvement of the youth. The establishment in the youth of an individual testimony of the truth and magnitude of the great latter-day work, the development of the gifts within them, that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life * * * And, furthermore, that they may have an opportunity to be encouraged in bearing testimony to and speaking the truths of our holy religion. Let the consideration of these truths and principles be the ground work and leading idea of every such association; and on this foundation of faith in God's great latter-day work, let their members build all useful knowledge by which they may be useful in the establishment of His kingdom."—Brigham Young.

The aim of our organization is, therefore, not only to impress the youth with a testimony of the gospel of Jesus Christ, but to aid them in obtaining all useful knowledge; to teach the young people to preside over public assemblies; to express themselves before the public, and to study and practice religious, civil, social, scientific and educational affairs; and also to train themselves in all that pertains to physical, moral and intellectual advancement. There is no social or physical excellence or enjoyment that the Church does not foster and desire to promote among the young men of our community, and its purpose in sustaining Mutual Improvement Assoications and charging them with the care of our young men, is to answer every desire of this nature, and to provide, among ourselves, for the gratification of every legitimate ambition and impulse to excel in these fields, without having to seek opportunity elsewhere.

The purpose of this hand book is to set forth in concise form the activities of the organizations and the duties of the officers in conducting these activities.

4. **History:**—Members and readers interested are referred to a concise history of the Y. M. M. I. A., in Volume 1, numbers 1 and 2, "Improvement Era"; also to an important declaration of the place and privileges of the Young Men's Mutual Improvement Assoication, as set forth in an address by the General Superintendency of the Y. M. M. I. A. at the annual conference, June 5, 1909, "Improvement Era," Volume 12, August, 1909; and to an address by Elder Heber J. Grant, "Improvement Era," Volume 15, August, 1912. (See also "Era" July, 1912, pp. 836-40).

II.

Officers.

1. **Stake Superintendents:**—It is the duty of the stake superintendent and his board to organize and to instruct the officers of the various associations of their stake, by letter or by personal visit, in all matters transmitted to them by the General Board. Before taking any action, in important matters pertaining to the assoications, the stake superintendent should obtain the consent and approval of the stake presidency.

The stake superintendent, his assistants, stake officers and aids, should hold monthly meetings of their board for the purpose of considering messages from the General Board, and doing all business, and giving all necessary instructions to the ward officers of their stake.

The stake board should hold monthly meetings with the ward officers of their stake, preferably on Priesthood meeting day, at which meeting they should lay before the ward officers definite instructions relating to the various activities that should be attended to during the month following. At this meeting they should also receive reports and check up the labors of the officers for the previous month. In cases where there have been failures they should offer their help, and in cases where success has attended the efforts of the offcers, due commendation should be given.

In the stake officers' meetings there should be a regular order of business. Plans should be considered for the welfare of the associations, and for the general work of the stake, programs for stake work should be discussed, and the general business of the associations of the stake duly considered.

The stake superintendent and members of his Board are required to completely organize every ward in their jurisdiction with a full set of officers, including class teachers, prior to the annual convention, and to make the necessary arrangements for such convention in their stake in conformity with the instructions of the General Board, to advertise such convention, and to use every opportunity to have all the officers of the wards and stake in attendance at such convention.

It is the duty of the superintendent to organize his board into committees as far as possible conforming with the organization of the General Board, and to assign to these committees their work, and check them up to see that the work is performed, holding the individual members of his board responsible for the faithful performance of the duties assigned to them.

It is the duty of the superintendent to see that the associations are regularly visited, and to provide for the performance of the necessary labors in a harmonious way in the associations, following up the instructions which may be given by him and his board from time to time, and to see that the work is performed.

The stake superintendent is to transmit all instructions of the General Board to his stake board, and to his several association officers. This work may be done either by personal visit or by letter.

Prior to the opening meeting each year in the wards the take superintendent should send a report to each ward showing the general condition of the work in the various divisions thereof, as it stood in that ward for the previous year. In this report he should point out the weak spots and neglected duties, and make such suggestions as will be necessary for the betterment of the work in that ward.

Upon the superintendent rests the responsibility for the success of every department of our work in each ward of his stake. While he may and should appoint members of

his board to take charge of the various divisions of the work, it must be distinctly remembered that he is the accountable person to the General Board, and that instructing his officers is not sufficient. He is responsible and should see that the work is done by the officers unto whom he may assign it.

It is the duty of the superintendent to see that regular reports are promptly made by the ward associations to the stake board, and that these reports are promptly transmitted, as may be required, by the General Board.

The superintendent must see that preliminary officers' meetings shall be held, both in the stake and in the wards, in sufficient time to plan successfully for the season's labors; also that weekly officers' meetings shall be held, having a definite order of business.

In case of absence, the superintendent must notify his assistants and turn over the current circulars and communications to them for their attention, designating one of them to act in his place in his absence. He should arrange to have what mail is addressed to him, coming from the general office or from the ward associations relating to M. I. A. work, turned over to his assistants. He should notify the General Secretary when he contemplates being absent for any length of time, and also on his return, giving the address of his counselor who has been designated to take charge of Mutual affairs during his absence.

In the absence of the superintendent, the assistants are expected to fulfil all the duties of the superintendent, and at all times are expected to aid him in the performance of his duties.

It is the duty of the stake superintendent and all of his officers to closely follow the instructions published, from time to time, in the "Improvement Era," relating to Mutual Improvement work. Each officer should be a subscriber and reader of the "Era," and each association should have a complete file of the "Improvement Era" for this purpose.

It is the duty of the stake superintendent to see that all correspondence sent him is promptly answered. It is a grave discourtesy to fail to promptly answer a letter that requires answer.

2. **Ward Officers:**—Under the bishop, the ward president, aided by his counselors and assistants, has charge

of the Mutual Improvement Association in his ward. He should preside over all meetings, but may designate his assistants to do the work under his direction.

The ward president should call his officers together early in the season and make ready for the work for the coming year. He should provide for a full representation at the stake annual convention. He should hold regular ward officers' meetings with his officers and in regular order of business, assign the work, follow it up, and insist upon prompt reports from his officers.

He should consult with his counselors and with the bishop of the ward, and select the best teachers for class work, prior to the holding of the stake annual convention.

In like manner the ward president should provide for scout masters, athletic directors and other necessary officers of his association. The importance of the Y. M. M. I. A. work and the enlisting of the young men therein is so great that the officers having in charge the selection of directors, teachers and scout leaders should feel it incumbent upon them to select the very best and most capable men to be obtained in the ward.

The ward president should consult with the Young Ladies' officers on all things pertaining to joint work in his ward, including the preliminary programs, monthly joint meetings, open night meetings, debates, concerts, lectures, social gatherings, entertainments, musical programs, contest work and other joint activities, and work in harmony with them to obtain the best results, as set forth in further detail in the divisions of our work in this Y. M. M. I. A. Hand Book.

The ward president should see that his officers and assistants are organized into committees to take charge of the various activities in his ward in conformity with the organization of the stake board and the General Board.

The ward president, at the beginning of each season, should examine the roll of the previous year and urge his assistants, his secretary and his membership committee, to have all members visited and notified with a view to having them not only take part in the first meeting, but continue in the activities of the association during the year.

It is the duty of the president each year to compare the

condition of his association with the report of a year ago, to ascertain where the association failed and where it "made good" in the various activities, with a view to correcting the failures and adding to the further efficiency of the association.

It is the duty of the president to see that the opening meeting of the association shall be of such a charcter as to set a pace and provide an impetus for the whole season.

It is the duty of the president to advertise the opening of this meeting, to see that all the committees are organized, and all the officers ready to work prior to the opening meeting; and it is his duty to see that a sufficient number of Manuals are on hand for both the Senior and Junior classes that they may be sold, distributed, and in the hands of the members, in good time for the first meeting. It is the duty of the ward president to see that his ward is annually canvassed for subscriptions for the "Era" as set forth with the instructions in this Hand Book. It is the duty of the ward president to maintain strict discipline, good order and system, in the association, he being held responsible for the general conduct of the members of his association. It is the duty of the president to arrange for the annual collection of the General Fund; to supervise the keeping of the records and the correspondence; arrange for the various contests, and to look after all other details of our work in his ward. It is the duty of the president to see that all letters are answered that require answer. To neglect to promptly answer a letter is a grave discourtesy.

The president should see that the instructions to officers, published from the beginning, each month in the "Improvement Era," and in the circulars of the General Board, are presented to his ward officers, and that they are read and understood and followed. His ward association should, therefore, have a complete file of the "Era" for this purpose, and should have a scrap book for the circulars and letters of instruction from the General and stake Boards.

3. **Divisions of our Work:**—The General Board is divided into eleven committees. The activities and requirements of each of these committees are set forth in the following pages. The organization of like committees

in the stakes and wards is a part of the duty of the stake superintendent and his board as well as the ward president and his officers. This Hand Book seeks to set forth in detail the work of each committee as it is carried out by the General Board and should be presented, considered and followed up in the various stake boards and ward presidencies.

III.

STAKE WORK.

1. **The following plan** and order of taking up the work in the ward associations and in the stakes is suggested by the committee on stake work of the General Board. The ward and stake committees should place special emphasis on the work in the following order but should commence their work at once, after organization, and continue it during the entire year:

1. Organization—Should be completed at least two weeks prior to the fall conventions.
2. Class Study and Manuals—Early obtaining of manuals by ward and knowledge of same by leaders prior to the fall opening of associations.
3. Membership—Work for two weeks, one week before opening and one week after. Visit eligible members and prepare for grand opening. Follow further plan of Membership Committee.
4. "Era"—"Era" Committee should begin its work of soliciting subscriptions early in September and should also lay definite plans for special campaign to be conducted for two weeks prior to commencement of the new volume.
5. M. I. A. Day—Follow plan as outlined by General and Stake Boards.
6. Vocations and Industries—Co-operate and follow plan of Vocations and Industries Committee.
7. Fund—Prior to week for collecting fund envelopes should be distributed and receipts checked up. Following this, concerts, entertainments or other social features, should be held to secure 100 per cent.
8. Athletics and Scout work—Check up work of this committee and follow general plan.

9. Special Activities—Check up work of this committee and follow general plan.

10. Libraries and Reading Course—Check up work of this committee and follow general plan.

2. **Ward Work:**—The president of the ward shall be held responsible for all ward work, but we recommend a division of the work as follows: to one of the presidency: organization, membership, Era and fund; to another, class study, M. I. A. Day, and special activities; to another, vocations and industries, athletics and scout work, libraries and reading course. That in each of the assigned divisions the member of the ward presidency call to his aid two efficient members, the three to constitute the committee for each of the various activities. Appointments in this connection should be made with reference to the ability and natural aptitude of men to perform the work required. In addition to the other work the presidency should be associate teachers of the classes.

3. **An order of business** should be adopted for the ward officers' meetings.

A suggestive order of business follows:

SUGGESTIVE ORDER OF BUSINESS FOR JOINT OR SEPARATE WARD OFFICERS' MEETINGS.

MOTTO: "BE PREPARED."

Meeting to be held thirty minutes before regular meeting.

1. Prayer.
2. Silent Roll.
3. Checking up on Preliminary Program.
   a. Music: hymns and other numbers.
   b. Literary: story telling, orations, declamations, etc.
   c. Officers "fill in."—When numbers fail, officers should be prepared at a moment's notice to render a musical or a literary number.
4. Decide on officer to conduct meeting.—Brethren always preside, sisters may conduct. Put written program into his or her hands.
5. Hear reports of special committees on joint work:

M. I. A. Day movement, contests, socials, dances, dramas, picnics, etc.

6. Appoint one lady and one gentleman officer to act as reception committee to meet members and friends at door, and see that the house is in order for class work, etc. They may be excused before dismissal of officers' meeting.

7. Have Y. M. M. I. A. officers adjourn to separate room and take up Y. M. M. I. A. work: "Era" fund, membership, vocations and industries, athletics, Scout work, reading course, etc. Checking up and emphasizing the special work of that week as decided upon at last stake officers' meeting.

Where time will permit, class leaders should review outline of tonight's lesson, which should have been prepared during the week. Officers should take active part in class work, and "be prepared" when necessary to take charge of the classes.

4. **Stake Work:**—In each stake the superintendents shall call to their aid where possible a number of experts to assist in the various activities. The superintendency shall have charge of the activities. Rolls, records and reports, shall be under the superivision of the stake superintendency and stake secretary. Weekly meetings of the superintendency and board shall be held; and monthly stake officers' meetings, with definite order of business. If possible, organize committees in your stake in conformity with the General Board Committees.

5. **The General Board** shall have the following committees:

1. Stake Work.
2. Organization, membership.
3. Class Study, institutes, conventions and conferences.
4. Vocations and Industries.
5. Atheletics and Scout Work.
6. Reading Course, libraries and lectures.
7. M. I. A. Day and special activities, preliminary programs, open nights, contests, drama, music, debating.
8. Social and summer work.
9. Joint work.
10. Auditing, rolls and records.
11. Era and fund.

6: **Committees** of the General Board:

1. Committee on Stake Work.—Heber J. Grant, Chairman; Edward H. Anderson, Vice Chairman; Claude Richards, Nicholas G. Morgan, John H. Taylor, Oscar A. Kirkham, B. S. Hinckley, Moroni Snow, Preston D. Richards.
2. Committee on Organization and Membership.—Preston D. Richards, Chairman, Nicholas G. Morgan, Vice Chairman; Thomas Hull, Joseph W. McMurrin, Roscoe W. Eardley, Willard Done.
3. Committee on Class Study.—George H. Brimhall, Chairman; B. S. Hinckley, Vice Chairman; Edward H. Anderson, John A. Widtsoe, Moroni Snow, Nephi Anderson, C. H. Hart, Charles W. Penrose, James E. Talmage.
4. Committee on Vocations and Industries.—B. H. Roberts, Chairman; Claude Richards, Vice Chairman; Edward H. Anderson, J. G. Kimball, Roscoe W. Eardley, Lewis T. Cannon.
5. Committee on Athletics and Scout Work.—Lyman R. Martineau, Chairman; John H. Taylor, Vice Chairman; Henry C. Lund, George J. Cannon, B. F. Grant, B. S. Hinckley.
6. Committee on Reading Course.—B. S. Hinckley, Chairman; George H. Brimhall, Vice Chairman; Edward H. Anderson, Francis M. Lyman, Thomas Hull, Rudger Clawson, Anthon H. Lund, George Albert Smith, Joseph F. Smith, Jr., A. W. Ivins, George F. Richards, Levi Edgar Young, Joseph W. McMurrin.
7. Committee on M. I. A. Day.—Oscar A. Kirkham, Chairman; Preston D. Richards, Vice Chairman; Joseph F. Smith, Jr., Benjamin Goddard, John F. Bowman, Rulon S. Wells, Hyrum G. Smith.
8. Committee on Social and Summer Work.—Junius F. Wells, Chairman; Thomas Hull, Vice Chairman; James H. Anderson, T. A. Clawson, Benjamin Goddard, N. G. Morgan, Lewis T. Cannon.
9. Committee on Joint Work.—Edward H. Anderson, Chairman; B. S. Hinckley, Vice Chairman, Oscar A. Kirkham, Moroni Snow.
10. Committee on Auditing.—Rudger Clawson, B. S. Hinckley.
11. Committee on Era and Fund.—Joseph F. Smith, Chairman; Edward H. Anderson, Vice Chairman; Heber J. Grant, Moroni Snow.

Field Secretary Oscar A. Kirkham, and Athletic and Scout Commissioner Dr. John H. Taylor, are ex-officio members of all the committees.

IV.

ORGANIZATION AND MEMBERSHIP.

Organization:—A Complete Stake organization of Y. M. M. I. A. consists of the following officers and committees:

Stake Superintendent and two Counselors.
Secretary.
Treasurer, Music Director, Members of Stake Board.

A completely organized Ward Association consists of the following officers and committees:

President and two Counselors.
Secretary and Treasurer.
Music Director, Librarian, Class Leaders.

Committees in both cases same as enumerated in the Stake Work, see pp. 14, 15.

It is impossible to look for success in the season's work unless the stake and ward organizations are thoroughly and efficiently organized before the actual commencement of the work in the fall. The Stake Superintendent should see to it that the stake organization is fully organized and ready for work by September first. The Stake Superintendency should, by personal co-operation with the Ward Presidency and Bishopric, see that every ward organization is completed and every office filled in order that the ward associations may properly attend to the work to be done preparatory to the opening of the season's work and in order that every ward officer may attend the stake convention in the fall.

A successful factory manager will see to it that every piece of machinery is thoroughly repaired, every position properly filled and the whole plant put into entire readiness for the opening of the season's work. Every successful M. I. A. Superintendent and President will see that his organization and the organizations operating under his direction are as thoroughly equipped for the season's work.

Men should be selected as officers and class leaders who are able, energetic and efficient, and have power to create enthusiasm. Filling these positions with such real leaders of men will do more than all other things combined to insure success. Much energy and time of stake officers will be saved throughout the season if more time is devoted by them, before the season's work opens, to the careful selection of ward officers. A stake superintendent will seldom fail to secure a live, energetic ward president

if he will make a careful study of the available men in the particular ward and approach the Bishop wisely with reference to the matter.

After consultation with the proper officers the stake superintendency should see to it that dead material among the officers and class leaders of the ward associations is eliminated and replaced by live, energetic men.

In ward associations wherever conditions warrant two or more classes should be organized in either the Senior or Junior department. The Junior Manual may be used by the Junior A and Junior B classes in the same association and the Senior Manual may be used by the Senior A and the Senior B classes. This gives a much better gradation as is shown more in detail below under the title, "Membership."

Membership:—If the ward association is officered by men who are efficient, energetic, enthusiastic,—men who are real leaders—the problem of membership has been very nearly solved. Though the best methods in the world be employed to increase the membership, without ward officers who are able through their wisdom, energy and enthusiasm, to make those methods effective, a full membership can scarcely be hoped for.

Approach the problem of gaining members from within the association by making the meetings so interesting that the young men can not be kept away. This has been done in some associations and, therefore, it can be done in all. Perhaps the most important factor in accomplishing this is a class leader who is always prepared, is interesting, understands the boys, and is a leader among them. If more thought and care is given by ward presidents to the selection of class teachers the problem of gaining members will give less worry. Other meams of making the meetings more attractive to the boy are interesting preliminary programs, properly conducted social work, well planned joint sessions with the young ladies once a month, open night programs jointly with the young ladies, athletics, and well disciplined scout work.

Some associations have increased their attendance 50% merely by better gradation of their classes. Boys 12 to 14 years of age hesitate to take part in a class discussion with

boys of 16 and 17 years, and the latter frequently are not interested in the discussions of boys of the former ages. And men 45 years of age are not usually congenial in the class room with boys 20 years of age. Wherever conditions justify or call for it, Junior A and Junior B classes should be organized in order to get boys of more nearly the same age together in the same class. The Junior Manual may be used in both classes. Similar division of the Senior class may also be made and all Senior classes may use the Senior Manual. This affords the added advantage of having more teachers actively at work; it also gives an opportunity for a much larger number of members to participate in the class exercises, and the interest will be found to increase in proportion to the increase in active participation in class and other work.

The membership committee might go out and bring into the meeting every boy and man in the ward who should attend, but if the meeting is uninteresting and the matters above mentioned are not properly attended to they will perhaps never come again. So the principal work to increase membership should be done in the meeting itself by making it interesting.

Of course, there will be some in the ward who will not come out to the association meetings voluntarily even though the meetings are made interesting and the matters above pointed out are carefully observed. To reach these, real missionary work must be done in every ward, and it is therefore required that the stake superintendency see to it that in every ward organized and systematic missionary work be done.

There should be appointed in each stake a committee on membership of one or more. This committee should be appointed from the stake superintendency or aids and should have definite charge of all the membership work in the stake and have supervision over the ward membership committees, which latter committees may be composed of members of the Ward Presidency or others who may be selected to attend especially to the work.

Before the season's work opens the missionary committee of the ward should adopt a systematic plan of having every eligible person in the ward over 12 years of age visited personally and upon their promising to become

members their names should be listed. This list will constitute the permanent roll of the association. The active roll will consist of those who attend one or more meetings during the season, and the missionary work should be done individually with those on the permanent roll and others in the ward who have not attended the association, and among those who are delinquent in the active roll.

Following are some plans for increasing active membership which have been successfully employed:

1. The week before the opening of the season's work, secure an evening in each ward for a special ward M. I. A. Convention. Let the ward officers, aided by whomsoever they may select to assist them, visit every family in the ward and invite them all to attend and particularly ask the parents to attend the first three months of M. I. A. meetings. At this special ward convention have the best speakers that can be secured explain to the people the object of M. I. A. work, and outline the work that will be accomplished during the year. Make this an interesting, enthusiastic and inspiring occasion.

2. In stakes in which it is possible to get all the wards together have a grand stake ball or carnival just before the commencement of the season's work. This may also be done to advantage at least once during the season.

3. Ask the Bishopric to appoint two or more of the best block teachers to devote their time wholly to visiting the people for the purpose of increasing Y. M. M. I. A. membership, and release these teachers from regular block teaching. Let these teachers report the results of their labors in the regular ward priesthood meetings.

4. Ask the Bishopric to instruct all the block teachers to devote one or two visits during the season especially to teaching the people the object of the M. I. A. and explaining to them the subjects that are being discussed in the classes and the work that is being done, with the view to increasing membership. Request the Bishopric to permit a special speaker to address the priesthood meeting on the subject of M. I. A.

5. Circularize by sending letters and invitations to those who should attend. Follow the first letter or invitation by a second and a third and so on until you succeed in getting your man.

6. Write letters to parents asking them to use their influence to get their boys to attend the Y. M. M. I. A. meetings and enclose blanks requesting certain information as to the likes and dislikes of their boys and a statement of the things in which they are interested. Then use this information in approaching the boy, to get him into the association.

7. Establish a stake M. I. A. paper and publish such things as will keep all stake and ward officers and members informed on all M. I. A. activities in the stake.

8. Require weekly reports of attendance from each ward association and publish these reports in the stake M. I. A. paper thus creating a spirit of friendly rivalry between the wards.

9. Have a penant or flag and let it be held by the association having the highest percentage of attendance in the stake according to weekly reports.

10. Ask the Bishopric for the privilege of devoting at least one sacrament meeting during the season to M. I. A. work. Besides special addresses on the M. I. A. work the time might be occupied with scout work, class work and other demonstrations of actual M. I. A. work.

11. Make the monthly joint meetings interesting, and as far as possible, use them to show the work that is being accomplished. Advertise these meetings well and feel that you are failing in your work if they are not well attended.

12. District the ward, assigning districts to certain ward officers and hold them responsible for the attendance from their respective districts.

13. Keep in very close touch with the Stake Presidency and Ward Bishopric, and have them always attending and talking M. I. A.

14. Appoint silent missionaries, say ten or twenty in the ward. Do not let it be publicly known that they have been called to this work but let them work systematically discretely and individually with those who should attend M. I. A. The ward missionary committee should meet regularly every two weeks or oftener with these missionaries to discuss methods and hear reports of the work accomplished.

15. Give a social and award a prize to the person who

can write the names and addresses of the greatest number of boys of M. I. A. age in the ward.

16. Divide the Junior Class into two competing sections. Give one section blue tags and the other section red tags. Let them see which section can bring to meeting the greatest number of boys who have been tagged during the week. Count the tags at the next meeting. This plan can be varied in a number of ways and made very effective.

17. Let the officers and particularly the membership committee mix with the boys in a social way; arrange theatre parties, house parties, skating parties, sleighing parties, dancing parties, excursions, etc., etc. Show the boys that you like fun and enjoy a good wholesome time as much as they.

18. To appeal to and interest, and get into the association ambitious boys, a debating association may be organized within the association, with regular by-laws and constitution. The boys select their own officers and change them frequently to give all the experience of presiding and conducting meetings, and becoming acquainted with parliamentary practice. These meetings may be held while the scouts are attending to their particular work, or at such other times as may be found convenient.

V.

CLASS STUDY.

(Including Manuals, Institutes, Conventions and Conferences.)

Class study is the most important work in our organizations. It is the thread by which we hold the interest of young men and is our leading activity. This work should therefore be made thorough and interesting.

The officers must carefully select a teacher or class leader, and pay careful attention to getting the best to be obtained in the ward. The leader must promise to attend regularly and to be prepared to give the best service that is in him to his class. Promptness. punctuality and interest in the class as a whole and as individuals, are additional

qualifications, and above all he should enjoy the work and possess the spirit of the gospel. He should devise plans to have regular attendance, active preparation, lively work, free discussion, so that the best good can be obtained from the study in hand. Every member of the class should have a manual; without it interest will lag.

Manual Distribution.

"The Vocations of Man," for the Senior Classes, 1914-15, price 25 cents.

"Lessons on Conduct," for the Junior Classes, 1914-15, price 25 cents.

1—Appoint a stake aid to look after the Manual business; and see that a Manual agent is appointed in each association, to look after this work. Send their names to the General Secretary.

2—Stake officers, where they so prefer, may order Manuals in one lot for their stakes, and distribute them as they please to the associations. If any are unsold they may be returned if in good condition and not used, provided they are returned by May 1. Postage or express prepaid.

3—Ward presidents may order direct from the General Secretary and distribute to the members, who should pay for it on delivery, as the associations are held responsible for all unpaid Manuals.

4—Always have the Manual account in the name of the ward president, and when the secretary or any other officer, writes concerning the account, in all cases, the name of the president should be given, also the stake, the ward, the post office or rural delivery, and state. If this is done, work in the office will be facilitated and many errors avoided.

5—Make a canvass to learn about how many Manuals you will need in your stake or ward, and send for the number that you are sure will be needed. This course will save you return postage and express charges, and enable us to supply everybody. A Manual should be in the hands of every member of the associations.

6—Every subscriber of the "Era" (subscription $2.00) is entitled to a Manual free. Where Manuals are given as premiums, the president so giving them will report to the

office the number given and the names of those to whom given, and receive credit accordingly.

Provision for the 12 and 13 Year Old Member of the Y. M. M. I. A.

Separate classes for boys of the ages of twelve and thirteen, who were in 1913 accepted as members of the associations, should be provided for. They should be segregated from the fourteen to sixteen year-old boys (inclusive) and given separate and distinct lessons, in separate classes. The same junior manual may be studied by both the Boys and the Junior classes. The boys are also to learn the scout work as provided by the Committee on Athletics and Scout Work. When 14 years of age they should enter the regular Junior class, and work for the membership pin and diploma.

How to Organize Junior Classes.

In organizing Y. M. M. I. A. junior classes in the wards the following suggestions should be noted:

1. The president of the association should secure a good class leader who has a love for the boys and a spirit for the work, and who will be prompt and punctual in attendance and always prepared.
2. The class leader should list the number of boys in his ward from fourteen to sixteen years of age, inclusive, who are eligible for enrollment, and then visit the boys, explain the three-year junior course to them, and get them to join his class. Where more than fifteen to twenty are enrolled a second class may be organized.
3. On the opening evening the leader should choose a secretary from his class whose duty shall be to aid the class leader in keeping a correct record of the attendance, and the preparation of the lesson. The conduct of each and every member in the class should be marked weekly by the teacher. He should see that each member of the class shall purchase a manual, keeping a strict record of the sales. When the General Fund for the season is paid, credit should be strictly recorded.
4. The Y. M. M. I. A. offers a three-years' course on the Development of Character. This course will begin

with the present year's manual, entitled "Conduct," and will be followed by two other manuals, entitled "Success," and "Courage."

5. At the successful completion of the first year's course, each member of the class will receive an official Y. M. M. I. A. pin and at the completion of the third year's course a diploma signed by a general officer on the recommendation of the ward class leader, the president, and stake superintendent.

6. Recognition will be based on attendance, 30 points, knowledge of the text, 40 points, conduct, 30 points. The passing mark will be 75%, so that if in these three requirements the student shall obtain 75% or over for each of three years he will be entitled to the pin at the close of the first and a diploma at the close of the third year.

7. Class pins for the Junior classes of the Y. M. M. I. A. will be ready for distribution upon application, at the close of the season, through stake superintendents, to the General Secretary of the Y. M. M. I. A., Moroni Snow, No. 20-22 Bishop's Building, Salt Lake City, Utah. Every request for pins must be accompanied by a list of the boys in the class, their addresses, their age, and the per cent of their standing in the three requirements; namely, attendance, knowledge of the text, and conduct. Where, in the judgment of the class leader, endorsed by the ward president, a boy has received 75% or over, on an average, in these requirements, he is entitled to a membership pin, when the conditions are complied with. Charge for the pins will be made known later in the "Era."

Lists of class members applying for pins, with age, proper address, and per cent marks, after each name, must be endorsed as follows:

We certify that each of the members named above, in the Junior class of.....ward, ...stake, ...P. O., is entitled to a membership pin.

.....Class Leader.
.....Ward President
.....Stake Superintendent.

Send the pins to:

....
(Name) (P. O.) (State)

8. The object of offering this definite course is to get a larger and more regular attendance, a more diligent application to the study of the manuals, and to encourage meritorious conduct among the boys.

9. Presidents of associations and class leaders are urged to make special missionary effort to organize a large class in every ward of the Church, and more than one class, if the number of boys will allow. There are any number of boys waiting for this opportunity. Seek the spirit of this work, and win them into your classes.

The Manual course is attractive, and the manuals are sure to interest the boys.

10. The course will be open to boys of the ages of 14, 15 and 16. There need be only one class in each association. It matters not which year the student completes first. All who enter in 1914 will study "Conduct" for their first year; those who enter next year will take the second subject first, in company with the first year class; and those who enter three years hence, the third year's subject with the first and second year's classes, and so on. After the first three years, there will be a part of the class graduate into the senior class each year while, of course, new students will join each year.

Institutes.

It is expected that during the season classes for the development of leadership will be held under the direction of the general M. I. A. officers, in the various Church schools throughout the Church. Instructions as to attendance in these, and the details of the work will be found from time to time in the "Improvement Era" and in circulars that will be issued from the general office. These classes for leadership are important helps to brethren who are desirous of learning how to conduct various activities in our M. I. A. work; and when called upon, every ward should respond with representatives to take these lessons. Leadership is one of the great necessities of our organization, and officers are urged to bend their energies towards creating an interest in this essential part of our work.

CONFERENCES AND CONVENTIONS.

Meetings.

In June, 1913, the Committee on Correlation of Studies for the auxiliary organizations of the Church, reported to the general authorities, and their report was approved, making new arrangements for the annual stake conferences and conventions of all the auxiliary organizations. It is now the order for each auxiliary organization conference and convention to be held in connection with and as a part of the quarterly stake conferences in all of the stakes of the Church, excepting only the following: Weber, Liberty, Pioneer, Utah, Cache, Ogden, Granite, Ensign, North Weber, and Salt Lake. The exceptions noted above are made for the reason that the stakes named hold, according to present schedule, only one day's session of their quarterly conference, and for the further reason that all those stakes are within easy reach of the Church headquarters.

For the holding of their annual stake conferences and conventions, the auxiliary organizations are combined and appointed as, (1) Young Men's and Young Ladies' Mutual Improvement Associations and Religion classes together; (2) Relief Society and Primary together; and (3) Sunday Schools alone. This grouping was suggested because it seemed best suited to the work pursued by the organizations.

The months of the year are apportioned among the auxiliary organizations for the holding of their annual stake conferences in connection with the stake quarterly conferences, as follows:

1. Sunday Schools, February, March, April.
2. Relief Society and Primary, May, June, and July, excepting the first three Sundays in June, when the Primary will exchange dates with the Religion Class.
3. Young Men's and Young Ladies' Mutual Improvement Associations and Religion Classes, August, September, and October.

It was further arranged that the annual conferences and conventions of the auxiliary organizations in the stakes above expressly excepted, be held as follows:

Sunday Schools, January.

Relief Society and Primary, November.

Young Men's and Young Ladies' M. I. A. and Religion Classes, September.

Program of Meetings.

The programs for the meetings of the conferences of the auxiliary organizations in connection with the stake quarterly conferences are arranged as follows:

Saturday Forenoon. Executive session of the stake officers' of auxiliary organizations and visiting General Board members, with invitations extended to bishropics, high councils, stake presidency and visiting brethren of the general authorities.

Saturday Afternoon. General meeting of stake quarterly conference.

Saturday Evening. Reserved for such meetings, social or otherwise, as shall be planned by the stake or local authorities.

Sunday from 9 to 10:25 a. m. Special and departmental work of auxiliary organizations for stake and ward officers, class leaders, and teachers, with invitations to the visiting brethren of the general authorities—stake presidency, high council and bishoprics.

Sunday Afternoon. Closing general session of the stake quarterly conference.

Sunday Evening. General meeting in the interests of the auxiliary organization, held in connection with the conference.

Officers of the Y. M. M. I. A. will see from this that the convention dates for 1914 will be during August, September and October, and, in the excepted stakes, in September. It is probable that in order to accomplish the work to be done, it will be necessary that some extra officers' meetings be held either on Saturday or Sunday, in addition to those provided. This, however, will be outlined by the General Board Committee on Conventions and the necessary instructions together with dates of the conference issued from the office, and printed in the "Era," and in circular form.

VI.

VOCATIONS AND INDUSTRIES.

The General Board Y. M. M. I. A., in the summer of 1912, opened a new department of work—the Department of Vocations and Industries. This department was organized by the selection of a Committee on Vocations and Industries, the duties of which is to have general direction of the work throughout the stakes of Zion.

Following the appointment of the General Committee, a committeeman was appointed in each stake to have supervision of the work in his stake, to be known as the Stake Committee on Vocations and Industries. His duty is to organize, under the direction of the stake officers of the Y. M. M. I. A., a committee of one in each ward association to take immediate charge of the work as related to the members of the various associations, all of which committeemen will operate under the direction of the stake committee and constitute a stake committee on Vocations and Industries. This committee should meet monthly to consider work of which they have charge.

The first Committee of the General Board, consisting of B. H. Roberts, chairman, Edward H. Anderson, B. S. Hinckley, Benjamin Goddard and Claude Richards, began their work by the publication of a series of articles defining in a general way the organization and its purposes, and designed to awaken an inquiry in the minds of parents and young people on the subject of life work for the boys.

Two articles appeared in the "Improvement Era," volume 15, in the August number, 1912, page 954, and in the October number, of that volume, page 1083.

In volume 16 of the "Era," there appeared a series of articles, under the heading, Department of Vocations and Industries, which treated:

1. Vocations and Avocations, p. 65.
2. Practical Suggestions, p. 160.
3. Employment Agencies, p. 254.
4. Courage to Take a Chance, p. 366.
5. What to Suggest to Boys, p. 504.
6. What Boys Should Suggest, p. 632.

7. Specialization in Vocations, p. 822.
8. About Higher Education, p. 1060.
9. Suggestive Guide for Choosing a Vocation, p. 1226.

These were followed later by a series of articles on, "Conditions of Success," beginning in the February, 1914, number, page 380, and continuing for several numbers. These dealt in a concise way with topics on "Appearance," "Health," "Intellect," "Character," "Vocation," "Marriage," "A Settled Faith" and "Self Analysis and Improvement Register."

In the meantime, the General Committee sent a letter to each stake committeeman asking that the ward committeeman be required to make a canvass of the young men of his association between the ages of twelve and twenty, instructing him to ascertain by personal conversation with each young man, and learn if he had or had not made a choice of vocation; also asking the ward committeeman to make a list of the names of such members with their answers and forward the list to the General Committee. He was instructed to retain a duplicate for himself for future reference in his work.

Following this action the General Committee prepared and circulated two letters to be handed to the young men, personally, by the ward committeemen. One of these contained instructions for young men who had not yet made choice of a vocation, and the other for young men who had expressed a choice. The object was to bring the committeemen in personal contact with the young men, to discuss the important matter of vocation in life. A third letter was sent to the committeemen pointing out the need of their becoming personally acquainted with the young men, holding conversations with them whenever possible, and also taking up the subject with their parents. Some ten thousand such letters were sent out.

Under these arrangements, thousands of the youth of Zion have been asked the question, "Have you, or have you not, chosen your vocation?" and the committee have said to them, "If you have, or if you have not, let us help you."

The stake committeemen were further instructed to persist in their contact with the young men of their stake, through the ward committeemen, and were urged earn-

estly to continue the good work, by original thought and suggestions.

It was pointed out first, that the instructions of the General Committee in the letters sent, be made use of; and, secondly, that the several articles published in the "Improvement Era" and written by Elders B. H. Roberts and Claude Richards for the Vocations Committee be studied for suggestions; and thirdly, that the senior manual, for 1914, especially lessons 2, 3, 4 and 14, be read and noted, and that every effort should be made to make use of this course of study; and also the manual for 1915, ready for distribution September, 1914, treating on the subject of vocations, be extensively used in the work.

In addition, the Committee have recently issued instructions on the boys' half-acre contest, with rules and regulations relating thereto, and designed for the farming districts. The Committee have encouraged the affiliation of the M. I. A. workers and members with the Agricultural College and public school beet, potato, and poultry clubs, and with other institutions that offer prizes for work of this class. (See "Era" for April and May, 1914.)

A contest for city boys is also prepared with suggestions for kinds of work that might profitably be taken up during the summer school vacation, by boys living in the larger cities. (See "Era," May, 1914, pp. 696-7.)

The Committee again urge upon every stake organization to select a suitable committeeman, where this has not already been done, to look after this work in the stake and to see that their associations are properly organized with ward committeemen for this work. They urge that the stake and ward committeemen familiarize themselves thoroughly with the literature already in print, and with the circulars which have been sent out, and that they put themselves in close touch with the boys of their organizations. Also that they meet monthly to report progress and advancement in their work.

All this is recommended with a view not only to interest the boys in their vocations, but also to interest their parents, and to obtain practical suggestions that will aid the General Committee to advance the work.

During the coming season, and from time to time, further instructions, articles, and practical illustrations of

the work done, will be submitted to the stake and ward workers by the General Committee and through the "Era." We desire to impress upon the superintendents and officers the imperative need of thoroughly organizing, where this has not been done, and that the men put in charge shall not only be competent, interested, practical leaders, in this phase of industrial work, but shall be in complete sympathy with boys and boys' activities.

The object o fthis movement is to give intelligent direction to our youth in the selection of their vocations.

VII.

ATHLETIC AND BOY SCOUT ACTIVITIES DEPARTMENT.

In this department the work is divided into two groups:

1. Boy Scout Work.
2. Athletics—Track and Field events.

Scout Work.

"The aim of the Boy Scouts is to supplement the various existing educational agencies and to promote the ability in boys to do things for themselves and others. The method is summed up in the term "Scoutcraft" and is a combination of observation, deduction, and handiness, or the ability to do things. Scoutcraft includes instruction in first-aid, life-saving, tracking, signaling, cycling, nature study, seamanship, campcraft, woodcraft, chivalry, patriotism, and other subjects."—Hand Book for Boys, p. 3.

Scout work has been made a part of the Mutual Improvement work and is not an independent organization but is under the control and management of the Church through the Y. M. M. I. A. According to a ruling made by the First Presidency this work is not to be taken up by any other organizations of the Church.

Affiliation.

In May, 1913, we affiliated with the National Organization of the Boy Scouts of America under the following agreements:

1. That the field man, appointed by the General Board of the Y. M. M. I. A., now Dr. John H. Taylor, or his successors in office, be granted a special scout commission, by the National Council, with jurisdiction over all M. I. A. Scouts, and who shall report to the National Executive Secretary concerning said M. I. A. Scouts.

2. That in cities where local councils are chartered, all M. I. A. Scouts applying for promotion or rewards of merit, shall be subject to said local council with its special appointed Scout Commissioner; and that in all other respects M. I. A. Scouts shall be under the immediate control and direction of the said Special M. I. A. Scout Commissioner.

We are now known as the "M. I. A. Scouts of the Boy Scouts of America." In a letter issued to the superintendents of stakes (see "Era" for September, 1913, volume 16), by the General Board of Y. M. M. I. A. the following statement occurs:

"The General Board Y. M. M. I. A. is pleased to announce that the M. I. A. Scouts are now affiliated with the National Organization of the Boy Scouts of America, having standardized their work to the requirements of the National Organization. We can now make use of their organization, programs, suits, badges, system of promotions, and other privileges, advantages, recognitions or honors that have to do with boy scouting, as far as we desire to adopt them."

In the main we follow the organization as outlined in the Hand Book for Boys and the Hand Book for Scout Masters, but some important deviations are necessary in adapting this movement to our work. Note the following:

Under our terms of affiliation local councils are not necessary. This work is taken care of by the M. I. A. Organization. However, there may be cases where the National Organization has chartered local councils. In such cases we recognize them, as explained in our letter of affiliation. (See page 1, paragraph 2, under our agreement of affiliation.)

Use the words "Scout promise" instead of the words "Scout oath." (See page 14, Hand Book for Boys.)

On pages 68, 168, and 195 in the Hank Book for Scout Masters, references are made to the scout handshake or grip and the ceremony used when the boy is received as a Tenderfoot. While the occasion should be made as im-

pressive as possible to the scouts the ceremony as here outlined is not in accordance with the spirit and organization of our M. I. Associations and should not be used. We prefer the method used when conferring school certificates and diplomas. Make it impressive and simple but without formalities.

Registration and Fees.

Every stake scout master, ward scout master, and assistant scout master, should become registered with the National Organization in order that they may obtain the literature and other information issued by the National Headquarters, for the benefit of scout leaders, also to give the scouts under them the benefit of all the privileges that come to them through a registered scout master.

Blanks for registering can be obtained from the stake scout master or from Dr. John H. Taylor, the M. I. A. Scout Commissioner, Deseret Gymnasium, Salt Lake City, Utah.

The stake scout master registers as a scout master unassigned. A fee of one dollar twenty-five cents a year is required by the National Organization for this form of application, which amount should be paid by the stake unless he desires to donate this amount himself. On registering he will obtain the official magazine, "Boys' Life," and "Scouting," a semi-monthly bulletin for scout masters. Where the stake scout master is acting as a scout master in a ward and also looking after the work in the stake he should be registered as a ward scout master and not as a scout master unassigned.

Preliminary Application Blank.

The first blank to be filled out by the stake scout masters, scout masters and assistant scout masters is the preliminary application blank. This blank is furnished in quantity to the stakes and can be had by them by applying to the M. I. A. Scout Commissioner. This form is used to give the scout master the privilege of determining definitely whether he wishes to take up the work and has made the necessary preparation to register with the National Organization. It should be filled out and mailed to the M. I. A. Scout Commissioner, who will then mail to the

applicant the proper National Organization application blank which should be filled out as per instructions.

National Organization Application Blank:—To properly register with the National Organization the blanks sent to the applicant by the M. I. A. Scout Commissioner should be filled out and two of them mailed to the Scout Commissioner who retains one for his record and mails the other with his endorsement to New York. The third copy should be retained by the scout master as a troop record.

No fee is required from the scout master for registering or for the magazines. The cost of these ($1.25) is set aside at National Headquarters from the amount paid by the boys of his troop as scout fees.

The scout master must be registered before his boys are given an official examination.

The names of at least twelve boys who have paid their annual M. I. A. Fund, 25 cents, are required on the application blank of every scout master, as three dollars has now been fixed by the National Organization as the minimum registration fee. However, if a scout master or troop organization, having less than twelve boys, desire to become registered, they may do so by advancing the remaining portion of the three dollars until twelve boys are enrolled, credit being allowed for the names of any boys submitted later, up to twelve, or until the three dollar fee at the rate of 25 cents for each boy is exhausted. A scout must be at least twelve years of age. There are no exceptions to this rule. Enrollment blanks may be had for sending in additional names of boys who join after this first blank has been sent in.

Date of enrollment is the date upon which the boy commences his scout work.

Have the ward presidency sign as troop committee. (See article under Troop Committee, p. 38.)

Assistant Scout Master.

The assistant scout master is required to pay twenty-five cents for registering. He may obtain the two magazines by paying an additional one dollar. His application blank should be signed by the scout master and mailed with the fee to the M. I. A. Scout Commissioner.

Registration of Scouts.

Scouts are registered with the National Organization by the scout master. He sends to New York the names, ages, date of enrollment, etc., when making application as scout master. Scouts who join after this blank is sent in are registered by the scout master sending in the same information on a blank called the enrollment blank. The scout must be at least twelve years of age and to be in good standing with the Boy Scouts of America must have paid his annual scout fee of 25 cents. He makes application to become a scout by filling out a scout application blank which is retained by the scout master.

Scout Fees.

Each boy who enrolls as a scout is required to pay an annual fee of 25 cents. As part of this amount is retained by the General Board for the development of the work in the Church they have decided that this 25-cent scout fee shall also be considered as the annual M. I. A. fund.

When making application as scout master, send to the M. I. A. Scout Commissioner with the application the 25 cents for each boy. A receipt for the same will be returned to the scout master, which can be handed to the ward or stake treasurer to show the amount paid for the annual fund. This is necessary as the application blank cannot be sent to National headquarters when this fee is not paid, and, therefore, he cannot purchase scout buttons, suits, or other scout supplies. Where the fee or fund has been paid by the boys to the ward or stake treasurer have him remit to the General Secretary, Moroni Snow, at Salt Lake, with the statement that it is to be used as scout fees for that ward. Money paid by the boy after May 31 will be considered as his fund for the ensuing year.

ORGANIZATION.

1. **The Church:**—Athletic and boy scout work is handled through the Athletic and Boy Scout Committee of the General Board.

The Board employs an M. I. A. Scout Commissioner, at

present Dr. John H. Taylor, whose duties are to visit stakes and wards in the interest of athletics and scout work and give help in any way either through visits or correspondence, and to assist the field secretary in caring for the other M. I. A. activities.

Dr. Taylor has been granted a special scout commissioner's certificate from the National Organization, which entitles him to represent the National Organization as their commissioner among all the organizations of the M. I. A. Scouts.

All organizations and business matters connected with the scouts will be done through him, in order to maintain uniformity and to enable the General Board to keep a record of what is being done by the different stakes in scout work. Address Dr. Taylor at the Deseret Gymnasium, Salt Lake City, Utah. Field Secretary Oscar A. Kirkham, as deputy Scout Commissioner, will assist in this work when visiting among wards and stakes.

2. **Stake:**—A member of the stake board should be appointed to look after this department. All athletic and scout work of the stake should be handled through him.

Some of his duties are: To see that the dignity and standard of scout work is upheld by officers and members of the scout organization in the different wards; to see that scout officers become registered with the National Organization; to arrange for examinations for the different wards; plan scout masters' meetings, inter-troop meets, games and camp, and in putting the work of the stake on a uniform basis. He should register with the National Organization as a scout master unassigned.

The stake scout master and two other members chosen by the stake superintendent should form the Executive and Honor Committee for the scout work in the stake. Their duties should be to pass upon the qualifications of scout masters and assistant scout masters on recommendation of the proper authorities in charge of ward troops; to register troops, patrols and scouts; to recommend ways and means of giving instructions in scoutcraft to scout masters; to conduct examinations for the various merit badges; to give or arrange to have given, examinations in the three classes of scoutcraft; to investigate and recom-

mend all claims for honor medals or other special awards. (See paragraph 2 under affiliation.)

3. **Ward Scout Master:**—"The officer of the ward organization in immediate charge of the boys is the Scout Master. He may or may not be the junior teacher. He must be at least twenty-one years of age, and is usually chosen because of good moral character and interest in the development of boys. He should be genuine in his own life, have the natural ability to lead, and should command the boys' respect and obedience. He need not be an expert in scoutcraft, but he should at least by personal study and effort seek to keep himself enough in advance of the boys to be prepared on the different topics of study as they are considered in the program; moreover, a good scout master will easily progress through his mature comprehension of the work and by his own initiative, and will discover experts to aid him in the various activities. As a leader of the troop, the scout master is responsible for its meetings, outings, and general program; he supervises the work of patrol leaders and prepares the members of the troop to take their scout examinations. It is essential that he consult with the stake scout master or the M. I. A. Scout Commissioner on every important question that may affect the movement either locally or otherwise."—Hand Book for Scout Masters.

Assistant Scout Masters:—"When the scout master cannot give all the time he would like to in the direction of scout work with his troop, and especially where the membership is large and the boys are anxious to meet oftener than the scout master can attend, assistance can be secured through appointment of assistant scout masters. In such case, these assistants must be at least eighteen years of age, of good moral character, and acceptable to the scout master and ward officers. It is the assistant scout master's duty to take the place of the scout master in the latter's absence, and to carry out the program under his suggestions and direction. Often young men are appointed to such positions after they have reached the age of eighteen and have already been first class scouts; the step up from one rank to the other is a natural promotion for the energetic and efficient first class scout." (See Hand Book for Scout Masters.)

In cases where the assistant scout master is the most efficient man that can be found to lead the scouts but cannot become scout master on account of age, have the president or one of the counselors of the association register as scout master, provided, however, that he is in sympathy with the work, and is willing to keep in touch with the same and assume the responsibility of keeping the organization intact. **This method should only be used in extreme cases.**

Troop Committee.

A troop committee is recommended for each ward. Their duties are to co-operate with the scout master in carrying out the scout program and in case the scout master resigns, to find a suitable successor and meanwhile assume control of the troop. A place for their signatures is found on the scout master's application blank. As these duties pertain to the M. I. A. ward presidency and the scout work being under their direction, they should act as this committee. Where one of the presidency is acting as scout master, or where the presidency is not fully organized, have a member of the bishopric sign as one of the committee.

Troops and Patrols.

The Boy Scouts, themselves, are organized into troops and their subdivisions, the patrols. A patrol consists of eight boys, one of whom becomes the patrol leader, and another the assistant patrol leader. (See Hand Book for Scout Masters, 114, The Patrol Org., also 138.) A troop consists of three or more patrols. It is one of the emphatic rules of the National Organization and of the M. I. A. organization, that boys under the age of twelve years must not be enrolled. (See "Era" for May, 1914.) Young men over eighteen years of age may continue scouting, but it is not the intention of the movement to interest and enroll boys over eighteen. (See Hand Book for Scout Masters, p. 110.) The scout master will find it greatly to his advantage to share every problem of troop progress and activity with these patrol leaders.

The Older Boy.

In scout work as a general rule we have boys of all ages and it is often difficult to tell how to handle them. The older boy will not mix with the yonnger boys and very often gives up scout work for that reason. A different patrol should therefore be made up of boys nearly the same age. When the troop is made up of a number of patrols the scout master can often take direct charge of the older boys and supervise the rest of the work and give to the assistant scout master the duty of looking after the smaller boys. This separation should not be so distinct as to make any boy feel that there are two organizations in the ward, but enough to encourage the older boys to keep on with scout work and to have them feel that the work is worthy of their best efforts. The same consideration of the older boy in the junior class work, where conditions are favorable, would greatly assist in keeping him in Mutual.

Examinations.

There are three classes of scouts—Tenderfoot, Second and First Class Scouts.

When a boy has become a first class scout he may qualify for merit badges.

For explanation of the different classes, see Hand Book for Boys, pages 16 and 25.

Examinations for a Tenderfoot should be given before some other person or persons than the scout master. M. I. A. stake officers, superintendents of schools or neighboring scout masters are suggested.

For examiners for first or second class scouts, at least three disinterested persons should be obtained. In the examinations no excuses should be received or favoritism shown. We require the highest standard possible. Where local councils are organized all examinations are to be taken under the examining committee of the council. (See article on affiliation and article under duties of stake scout master.)

Scout masters can obtain badges only as their boys become qualified. These are obtained at National Headquarters, but can only be obtained when the scout master is registered.

Order blanks for badges, suits, etc., can be obtained through the M. I. A. Scout Commissioner, Dr. John H. Taylor, Salt Lake City. A catalogue of all scout supplies may be had by sending three cents to the National Organization, New York. The order blank should be countersigned by the stake scout master if he is registered. If he is not registered or no stake scout master has been appointed, the scout master may mail direct with only his signature on the blank.

In the Tenderfoot knot tying test the scout should be able to tie any knot out of the eight knots required for the test that may be asked for by the examiners.

In the second and first class examinations the tests should be taken in the various requirements within a comparatively short period of time. Definite times for examinations should be set and scouts required to take them at that time.

A suggested list of tenderfoot examination questions are printed in the "Era" for May, 1914. The questions starred require 100%, the balance 80%. In the second and first classes 80% passing standard is required. This is the minimum. The badge stands for definite achievement and the scout should fully satisfy the examiners that he is qualified to do any of the things and possesses all of the knowledge which his badge would indicate.

The patrol should retain its original membership as far as possible and an effort made to have the boys advance from one degree to another at the same time.

THINGS TO REMEMBER.

Start Efficiently.

"In organizing, begin on a small scale. Do not undertake a greater task than can easily be done with credit. It is better to begin scouting with a few older boys, giving them careful training in the principles of the movement; so that they in turn may render some assistance in promoting the work among other boys."—Hand Book for Scout Masters, p. 23.

Keep Correct Age Limit.

"Do not enroll boys **under twelve years** of age. They do not stick and will only lessen the interest of the older

members who really need what the scout work can give them. Scouting is a comprehensive plan of activities to enlist and enlarge the interest and to help the development particularly of the adolescent boys; and boys under twelve are generally too young to understand seriously the principles of scouting or be materially helped by the movement."—Hand Book for Scout Masters, p. 23.

Build Strong Impression of Scout Principles.

"Do not fail to impress upon the boys the importance of the scout promise, scout laws, and the requirements for the various degrees. While there is some danger in making the examination so hard as to discourage the class of boys who need the work most, yet you must guard against any tendency to make the tests too easy."—Hand Book for Scout Masters, p. 23.

Time of Meeting.

Scout work should be taken up as a regular part of class work in the association. A part of the junior class time should be devoted to it. Where meetings are held Sunday night only such subjects as are in harmony with the Sabbath should be taken up in order that nothing might be introduced that would tend to undermine the boys' respect for a sacred Sabbath. Such subjects as the scout Promise and Law, Nature and First-aid talks, are suggested.

A half hour or more of a week night should be arranged for the other parts of the program, such as, knot tying, bandaging, signaling, etc. Before Priesthood meeting is suggested, when it comes on a week night. Saturday afternoons and holidays are good times for taking hikes or doing things that require more time. Guard against meeting too often or too long, but make the time well spent whenever you do meet.

Uniforms.

"It should be clearly understood by all interested in the scout movement that it is not necessary for a boy to have a uniform or any special equipment to carry out the scout program."

Where a uniform is to be used, the national scout suit

is recommended, because "the material used in the official uniform is guaranteed to be fast in color and durable, and has the official approval of the National Organization. In some places dealers have succeeded in influencing the use of inferior material." However, this matter of suits is left entirely with the local organization. Arrangements may be made by making application to National Headquarters whereby your local business houses may carry the suits or you may get them direct from the New York office. The official suits have the imprint of the official seal stamped upon the reverse side of the cloth. (See Hand Book for Boys, p. 47.)

General Suggestions.

Suggested drill formations for scouts are found on pages 76 to 80 of Scout Masters' Manual, and "Era," volume 16, page 272.

Scouts usually form in single rank and count off from right to left in fours.

"The primary object of the Boy Scouts of America is not military, but Peace scouting and educational character-building for good citizenship."

Scouts are very liable to overdo the drill. Use it only for discipline, correct carriage, and for getting from place to place in order.

When scouts pass from one degree to another it is not necessary to report it until the annual report of the troop is made.

Additions to the troop should be promptly reported on the enrollment blank.

The article on Constitution and By-Laws in the Scout Masters' Hand Book, page 8, need not be taken up, as our stake and ward organizations answer the same purpose.

Books of reference are: Boy Scouts of America Handbooks for Boys, price 25 cents, by post 30 cents; Handbook for Scout Masters, price, postage paid, 60 cents; Red Cross Abridged First Aid text book, price 30 cents; Prof. J. H. Paul's "Outdoors in the West;" and articles in the "Era." These books can be obtained through your local book stores, the Deseret News Book Store, and Boy Scouts of America, 200 Fifth Avenue, New York City, N. Y.

Athletics.

Athletics have always been a great factor for good in the physical development of our young men and in cultivating in them the spirit of individual efficiency. Athletic work should be taken up by the wards early in the spring. The finals are usually held on the stake M. I. A. Day and the success of this meet depends on the training received in the wards. The athletic director should lead out and work up the interest among the boys.

The following books will be of help to the teacher as well as the boys. They are part of the Spalding library and may be obtained for 10 cents each by writing to the American Sports Publishing Co., 21 Warren Street, New York, or the local athletic supply house. "Athlete's Guides," by James E. Sullivan, contain directions for learning how to sprint, jump, hurdle, etc., with hints on training for each, also advice to beginners and important A. A. U. rules and their explanations. "Athletic Primer," by Sullivan, contains information on "How to Organize a Club," construct athletic fields, tracks, etc., how to conduct meetings, etc. "Schoolyard Athletics," by Sullivan, gives directions for conducting organized athletic activities in schoolyard. "Athletic Training for School Boys," by George W. Orton, gives ideas on training and how to prepare for track and field events. Amateur Athletic Rules. These rules should govern all M. I. A. meets. These rules are also printed in the "Era" for June, 1913, Vol. 16. More complete works on these subjects may be found in our libraries.

While our colleges and high schools are doing considerable of this work we should not allow it to be done away with or feel that this work is unnecessary in our Mutuals. The schools select the most likely athletes and then train them to meet the best in any section. Our idea is that while we also want the best individual development, the chief things is to develop the many and make them better than they were.

The method of using the trained college man in the M. I. A. field meets without trying to develop some material ourselves discourages the boys in the ward, and the wards when competing with stakes. The following plan will help to overcome these disadvantages, and will give the

necessary interest and competition to bring all of the boys into this line of work. It is known as class or group athletics and has been tried out in Eastern and Western schools.

The wards or stakes decide on the events. Each boy enrolled or a per cent of them are required to take part in each event. The total distance jumped, for example, by all the boys is divided by the number of boys taking part, which gives the average of all the distances jumped. This sum is the ward record in that event. These contests take place in the ward before selected judges, and the results sent to the stake judges who compile the different records and announce the winning ward in the stake. Another advantage of this plan is that it gives you a line-up of your best men in the different events who could be entered for the stake M. I. A. meet. In all contests the points awarded are 5 for first place, 3 for second place ,and 1 for third place. The total number of points won should show the winning ward. (See article by Orson Ryan in the "Era" for January, 1914, volume 17, page 272, and "Schoolyard Athletics," Spalding Library.) For variety and to awaken new interest use all kinds of relay races, including sack, potato, and three-legged races. (See books referred to.)

Another method for encouraging all boys to take part is found on page 320 of the Boy Scouts of America Hand Book. This divides the boys by weight and requires a certain standard to get into his class.

Suggestions.

In arranging meets have all conditions and regulations governing same in writing. Consider the following: time and place of meeting, and eligibility. Make this definite. Also proper division of junior and senior classes. If meet is limited to Mutual members, place some definite time of attendance for qualifying as a member. Points to be allowed for different events. Decide whether paid professional coaches, high school or college letter men or M. I. A. officers are to enter. Professional athletes are barred. Our M. I. A. boys should be careful about their amateur standing and do nothing that might some day bar them from competing for honors in athletic meets held under the auspices of the Amateur Athletic Union Association.

VIII.

THE READING COURSE.

Books Adopted.

Beginning with the season of 1906-7, the General Board suggested a reading course and have since named certain books each season to guide the members of our organization in their selection of good books, and to encourage the habit of reading among the young men. Here is a suggestion. Let every association have a set of the books on hand. Then let the librarian keep them in constant circulation among the members. In this way many who can not purchase will get the benefit of the books free. For the convenience of those who wish to read the whole course the selections are here given.

For Senior Members:

Season of 1906-7—"John Halifax," "Rasselas."

Season of 1907-8—"Secret of Achievement," "Great Truths," "The Strength of Being Clean," "Silas Marner."

Season of 1908-9—"A Tale of Two Cities," "Hypatia."

Season of 1909-10—"Ancient America," "Courage," "The Crisis," "Our Inland Sea."

Season of 1910-11—Brewer's "Citizenship," Emerson's Essays, "Friendship, Prudence, Heroism;" "Lorna Doone," "Captain Bonneville."

Season of 1911-12—"Dry-Farming," "Cities of the Sun," "John Marvel Assistant," "Young Man and the World."

Season of 1912-13—"The Winning of Barbara Worth," "Mexican Trails," "Where Half the World Is Waking Up," "Metta."

Season of 1913-14—"The Reign of Anti-Christ," Sjodahl; "The House of the Lord," Talmage; "The American Government," Haskin; "Corporal Cameron." Connor; "Joseph and the Land of Egypt," Sayce; "Making the Farm Pay." Bowsfield.

For Junior Members:

Season of 1906-7—"True to His Home."

Season of 1907-8—"Tom Brown's School Days," "Wild Animals I have Known."

Season of 1908-9—"The Last of the Mohicans," "Cortez."

Season of 1909-10—Hapgood's "Life of Lincoln," "John Stevens' Courtship," "The Castle Builder."

Season of 1910-11—"Bishop's Shadow," "Timothy Titcomb's Letters," "Widow O'Callighan's Boys."

Season of 1911-12—"Good Hunting," "The Young Forrester," "Boy Wanted," "Alfred the Great."

Season of 1912-13—"Pathbreakers from River to Ocean," "Piney Ridge Cottage."

Season 1913-14—"The Courage of the Commonplace," Andrews; "Stories of Inventors," Russell; "Heroes of Every Day Life," Coe; "The Pioneer Trail," Lambourne. "The Southerner," Dixon.

Books of Reference:
"History of the Church," Six vols, ready now.
"The Book of Good Manners," Mrs. Burton Kingsland.

Aims and Methods.

Aim of the Course:—"A good book is the precious life-blood of a master spirit."—Milton.

The aim of the course is to cultivate and encourage the reading habit. No higher service can be rendered a young man than to awaken in his mind a love for good literature. No other department of our work offers better opportunities for culture and general education. The reading habit is the key which unlocks the treasure house of the world's knowledge.

"That youth cannot fail in character, happiness and success, who, day by day, goes to school to sages and seers."

"Give me a good book, health and a June day and I will make the pomp of kings ridiculous," said the American philosopher, Emerson.

Each year the Committee on Reading Course of the General Board selects with care a few choice books which are recommended to be read by all the young men of the Church. The officers and members are reminded that in the selection of these books the Committee has sought to place before the young men the most suitable books. However, books are the products of the minds of men and no human mind is perfect. Perfection, therefore, must not be expected in any of these books, consequently we caution our readers against accepting anything in the adopted reading course as law and gospel except in so far as it agrees in fact and spirit with that which is set forth as truth by those whom we accept as authority. These books are all good books and yet perhaps not one is all good. It is for the reader to graciously accept and assimilate the good and charitably lay aside that which is untrue and injudicious.

Association Libraries:—Each association should have in its library all the books that have been recommended by this Committee. If they have not been collected in the past get them from now on. Wherever the members are unable or not willing to buy these books for themselves it will be an excellent thing for

the association to purchase several sets each year and place them at the disposal of the members. Enterprising presidents can find ways and means to procure these books and by doing so the association in a few years will have a choice collection.

In one of the wards where they have secured the rebate on the "Era" each year the money received has been devoted to purchasing books, and in this way they have laid a foundation for a good library.

It is a practice in some of the wards to purchase the books and then allow the members to pay five or ten cents for the use of each book for a limited time.

A careful record should be made of all the books that are purchased, giving the title, the author and the publisher, and when books are loaned to members the one borrowing should give his name and address and the title of the book which he borrows. A little care in this direction will help to keep the library intact. In many of the larger cities the members have access to public libraries and in most other places there are either traveling libraries or school libraries. The young men are urged to avail themselves of all of the agencies.

For the season of 1914-15 there will be three books for the senior department and three for the junior. One will be selected from each of these departments and each member will be urged to read this book. At the same time it is recommended that the others are to be read.

Encourage "gang" reading circles and group round-table talks where one of the members may review the book. As soon as a young man reads a book let him report the fact to the supervisor who is asked to send at an early date the names of all the young men in the ward who have read one or more of the books recommended, to the General Secretary, Moroni Snow, and each month this list will be published in the "Era." This will be done as an incentive to get the young men to read. Insist on the work receiving consistent recognition on the program in the joint sessions. Give a reading course entertainment early in the season, and have one of the books reveiwed or have some competent person give a talk on the advantages of reading, how to read and what to read. In some way get every member of the association to read at least one book.

Officers.

To Stake Superintendencies:—First select a good stake supervisor of reading course work. Have regular reports from him at the stake officers' meetings. Commend the strong points of his work, and seek for remedies of any defects there may be in it. Give the reading course recognition on programs at stake joint conferences.

To Stake Supervisors:—Remember that this division of our Mutual Improvement work counts something. Remember that you count something in the execution of the work. Remember that the success of this work is your success, and that its failure is your failure. Visit the ward reading course directors, or correspond with them, and at stake officers' meetings confer with them as a special class of M. I. A. workers, receiving their reports, making inquiries, and giving directions and suggestions.

Insist on this division of the M. I. A. work receiving due recognition at stake M. I. A. gatherings. Don't get tired and say, "What's the use?"

Ward Presidencies:—Appoint a ward reading course supervisor; have him sustained by the vote of the association; have reports from him at your ward officers' meetings. Show appreciation of his labors and of this part of the work by official commendation. Give the reading course recognition in preliminary programs and at joint sessions.

To the Ward Reading Course Supervisor:—Remember that this part of the M. I. A. work means much to the young men and to the association. Remember that you mean much to the work. It is your work. Through it you may develop leadership, or form the habit of failure. It is a leader's position and the members have a right to expect leadership from you. Supervision means direction, help and encouragement.

The General Board congratulates you upon your opportunity to help the young men of your community. It cordially invites a hearty co-operation of officers and members in this endeavor to induce the young men everywhere to use profitably their leisure time in reading good books.

We repeat, get the young men to read. Remember that by so doing you enrich their lives, increase their value

to society and help them to a nobler and better manhood. Read and get others to read. Grow and help others to grow. Be a "climber" and others will climb with you.

IX.

M. I. A. DAY.

(Including Special Activities, Preliminary Programs, Open Nights, Contests, Drama, Music, Debating.)

Definition and Purpose.

M. I. A. Day is a great movement and is doing much good to inspire and elevate our young men and women.

Here, in brief, is a short outline of an M. I. A. Day, as it might be carried out. In the morning, at 10 o'clock, say on Saturday, the young men and young ladies come together in joint session, and hold contest work in literary and musical activities. At 12 they join in a social luncheon. In the afternoon, sports and athletic activities take place in the town park, and in the evening, a grand ball is held, where, perhaps, the awards might be given—the medals, the prizes, the ribbons,—that have been won during the day's activities. The more serious subject matter should be taken up on the following day, Sunday, which might also be included in the M. I. A. Day.

As to the purpose of M. I. A. Day: We have much material in the Church, but it is very difficult to get our young men and young women to respond to a call, to take part on the program, and do their very best out of a sense of duty. One of the purposes of this M. I. A. Day work is to get better preparation through the element of contest, which creates an incentive for them to prepare well the subject matter assigned to them. It may be the elaboration of a gospel principle, the singing of a song, the running of a race, or a game of any kind, but it must be done well.

Then, also, is gives a proper and a representative ending to the year's work. We are speaking now more of the young men's organization. At the end of the year, very often, in many of our stakes,—our work dies down, down,

down, and when we know that the April conference is on hand, we say, "Good; the season's work is over." And gradually the attendance falls until we have but a very few at the last sessions. In one stake the average percentage of ward attendance in past years at the close of the work was something like 18, while this year, following up this M. I. A. Day movement, they were kept together in such numbers as, 60, 65, 85, and 100.

The M. I. A. Day puts life and zeal into the work all during the year. It is not merely the exercises of one or two days. It might be likened to the sailing of Dewey into Manila Bay. He did not do it in one day. He did it while at West Point and in his many maneuvers all over the Pacific. The day he sailed into the bay was only the culmination or expression of many days of preparation. The day he took Manila was not as strenuous as many a day he had at West Point, when he was a student there. So this M. I. A. Day is not the event of one or two days, but it is the culmination of the entire year's work, rounding it up, and giving expression to the best. So the preparation should start at the beginning of the year's work. The officers of the stake must get together. They must outline rules that will govern every detail. A perfect understanding must be agreed to among the officers. It must not be a verbal understanding. The rules should go into print and then be placed in the hands of every contestant. Young people often become worked up in their feelings: they cannot take defeat properly. Those ill feelings sometimes come because the officers of the stake and ward have not had a perfect understanding in writing as to the details of the work. When the officers of the ward and stake stand loyally to the rules as jointly interpreted, then 75% of the ill feeling that comes out of losing, is wiped away. A perfect understanding must be entered into at the beginning of the year.

This movement also teaches our young people to be good losers. We all agree that contests generally bring out the best material, but how to check the ill feeling sometimes growing out of them is a serious problem. Life is a series of contests. Our "Mormon" boys and girls are meeting them everywhere. Why not learn the great life-lesson here among our friends, our brethren and sisters;

learn how to take defeat cheerfully, and come up smiling and win success thereby?

Also a word might be said about taking success properly. Some people stop their efforts after winning. More people spoil by success than by failure. They think they have attained the end, and there is no need of going further. So, there is something to be said also as to how success should be taken. If the officers and members get the proper spirit of this movement, they will realize that it is not to win or lose, but to grow, that matters. Do the young men and young ladies who get the unfavorable decision of the judges really lose? No. All will win. The hours of preparation, the hours of work, in bettering themselves, in reaching that splendid perfection which they shall have attained when they represent you in this contest,—that is the real victory!

The M. I. A. Day, then, is a great incentive for progressive and intelligent work in the associations.

The M. I. A. Day gives new life to the latter part of the year's work, and always an opportunity for proper recognition of those who do the work.

The M. I. A. Day teaches the young people how to be cheerful losers and to win inspiration and help from defeat. Life is a series of contests—successes and defeats,—and we would better have schooling in these while among our friends and those who love us, than get into the more serious activities of life and receive a blow that will completely knock us out.

Our contests give splendid chances for boys and girls to become cheerful losers, and to win victory from defeat. It is also a splendid school to show them how to bear success, for there is just as great opportunity for people to spoil in winning success as there is in being defeated.

As to the material for the M. I. A. Day for the young men: There may be contests in athletics, in music, solo work, vocal or instrumental, quartet singing, and double quartet singing, and debating in which both the young men and young ladies may take part; also story telling, declamation work, and public address. Then there is scout work, demonstrations, first aid to the injured, bandaging legs, ears, arms, etc.

Not all of these activities can be taken up by each stake.

Select what you may use. Take only a few, and work them up well before the end of the year. This as to stake contests.

Now as to ward contests. Both young men and young ladies should have contests among themselves to find out the best material in their associations in these lines. Then the best representative from the ward should be chosen for the district contest, and the best representative from the district for stake contests. First, ward contests; second, district; third, stake; fourth, Church district. The contestants in the third should come together on M. I. A. Day and there receive recognition.

The Church districts may then be brought to the June Conference for general Church contests.

Prizes—something to keep—stick pins, watch-fobs, books, medals, etc. Do not offer money for prizes, as that is soon spent and does not have the proper effect.

How to raise money. Have three divisions of your ward contests and your stake as well—first, the intellectual activities, in the morning; in the afternoon, the physical work; in the evening, a grand ball, at which admission may be charged, covering the expenses. If this is not enough, then charge at some of the final contests. The young men and young ladies should work together.

Value of Contest Work.

Life is a series of contests. The best in nearly every line of work is the result of some form of competition. To call our young people to prepare some work out of a sense of duty is not enough always to bring forth their best, but when asked to join in a friendly contest, and they find their personal pride at stake, then they put forth their best efforts.

In some wards where this work has been tried the young people, after having seen their friends performing, have said: "Well now, I believe I can do as well as that," and soon we find new material coming forth.

The gospel is broad in its scope and includes every line of noble endeavor. We may not all be inclined toward spiritual work, but literary, musical, and other lines, may appeal to us. Why not develop these and perhaps some

day we'll find ourselves longing for the greater and nobler work,—the spiritual.

We know of a quartet of male voices, young men who used to roam the streets of one of our country towns singing songs of a light and frivolous nature who, we believe, would never have attempted to prepare a quartet number out of a sense of duty, but when told that the ward wanted them to represent them in a friendly contest they at once sought instruction and turned their splendid power into this work and won for themselves and their friends first place in the stake contest. They are now singing in the Sunday evening services and blessing the people with their beautiful music which was once light and frivolous and wasted on the midnight air.

We remember one young man in particular, who had never given the public the benefit of his ability but had been attending the auxiliary organizations. He was asked to join in a ward contest and to prepare a ten-minute address on "Education in Utah." He did so well that he surprised his friends. One remarked: "That was fine! I never knew he could do anything like that." The bishop remarked: "Well, well, he would make a splendid missionary."

Perhaps the greatest difficulty in all the contest work is learning the great lesson of being good losers as well as good winners. Here is where the officers must play their parts well. A definite, detailed understanding should be had, after this work has been carefully discussed. The results, the material, the rules, etc., should be written down and placed in the hands of all contestants. Then the officers, both stake and ward, should stand by the decisions and not try to bend the rules in order to favor their particular friend. The thought should always be kept before the young people that preparation, and growth, constitute the real victory, and that the decisions of the judges should be taken without question, since that is only the necessary ending of the work.

As to the good losers: to learn to lose cheerfully is one of life's best lessons. Why not learn it among our friends. It requires considerable strength of character to come up smiling when, after a long period of preparation, the decision goes against you: but to those who can meet de-

cisions in this manner, a great life-lesson has been learned and a great winning power has been acquired. Let us not forget that in the preparation, and the work, we win the greatest victory,—intellectual growth. The answer to the problem is not the biggest thing, but the many hours spent in working over that problem, that splendid growth which comes as a result of concentration,—these are the things worth while.

At a recent outing of M. I. A. scouts, a part of the daily program consisted in a large campfire meeting, each evening, at which time stories were told and old familiar songs were sung. The singing was a fair success, but none knew that there was such ability in camp until one evening the company was divided, and a friendly contest was held. A neighboring farmer, who had been furnishing the camp supplies, and his son and daughter-in-law were chosen as judges. The song selected was the "Star Spangled Banner." They had sung this before, but now, when every young lad with all his young life and vigor was called to do his best, the result was really an inspiration, and new life was injected into all the singing which followed. It was also a delightful little part of the program, after the farmer had given the decision of the judges, to hear the boys who had lost at once cheer the winners.

Let us hope that the great work of Mutual Improvement will find new strength in these friendly M. I. A. contests. As officers, let us do our part in keeping alive any movement which calls for the expression of the best within our boys and girls.

For General Contest Work.

The Church Districted:—In order to obviate over-crowded time at the general Church finals in June, the stakes of the Church have been grouped in seventeen districts for try-outs as follows:

District 1.—Taylor, Alberta.*
District 2.—Big Horn.*
District 3.—Union,* Boise.
District 4.—Yellowstone, Teton, Fremont, Rigby, Blackfoot, Pocatello, Bingham.*
District 5.—Cassia.*
District 6.—Star Valley, Bear Lake,* Bannock.
District 7.—Oneida, Cache,* Hyrum, Benson.

District 8.—Malad, Box Elder, Bear River, Ogden,* No. Weber, Weber, Morgan, Summit, Woodruff.
District 9.—Salt Lake,* No. Davis, So. Davis, Pioneer, Ensign, Liberty, Granite, Jordan, Tooele.
District 10.—Utah,* Alpine, Nebo, Wasatch, Emery, Carbon, Juab.
District 11.—No. Sanpete, So. Sanpete, Wayne, Sevier.*
District 12.—Beaver, Parowan,* Panguitch, Kanab, St. George,
District 13.—San Luis, Young,* San Juan.
District 14.—Maricopa,* St. Joseph.
District 15—St. Johns,* Snowflake.
District 16.—Uintah,* Duchesne.
District 17.—Millard, Deseret,* Moapa.

*Note. The stake superintendents of the Y. M. and Y. L. M. I. A. of the stakes starred will take the initiative in arranging for the district finals, by correspondence or otherwise, in their districts, following the same general plan governing the grand finals. In case any stake is dissatisfied with the classification, report should be made before October 1st to the General Secretary Y. M. M. I. A. with suggestions for other classification. The contest work to be taken up in the June Conference finals for each year, with regulations, will appear in the "Era" and "Journal" and in circulars to stake officers.

Debating.

Debates have now been conducted successfully by so large a number of associations, that there need no longer be any question about the advisability of making debating a permanent part of the M. I. A. work. Almost every association, in which debating has been tried, reports that the good results of the work have been many, varied and great.

Purpose:—Debating, as practiced in the associations, should have two main purposes: First, to train the young men and women in public speaking, and, second, to train them in clear, logical thought based upon accurate information. To accomplish these purposes, the following procedure should be followed wherever possible.

Debating Managers:—Each stake board should assign to one or more of its members the responsibility of supervising debates in the stake; in each ward organization, likewise, one person should be in special charge of debating. If agreeable, the young ladies M. I. A. stake and ward boards should appoint similar debating managers.

Try-Outs:—One evening, probably in December or early January, the same for all the wards of the stake, should be set aside for the try-outs. As many as possible members of the association should be invited to take part. The try-out should consist of a five or ten-minute speech (the time to be definitely stated and adhered to) on the subject chosen by the speaker. The subject of the speech should be handed the presiding officer at the beginning of the meeting.

Three judges should be appointed to note carefully the full merits of the speeches, and select the best six of the speakers to constitute the debating teams of the ward.

The Debates:—Immediately afterwards, the subject for debate should be chosen; and the debate prepared. About one month after the holding of the try-outs, an evening (the same for all wards in the stake) should be set aside for the ward debates.

The victorious ward team may then challenge some other victorious ward team for an inter-ward debate. These may be continued, under the direction of the stake debating manager, until the champion debating team of the stake is found, which may then challenge the corresponding team of another stake, for an inter-stake debate.

This method has been tried and found to give splendid results. Patriotism and enthusiasm are developed by it. The try-outs give excellent opportunity for extemporaneous speaking; the debates themselves give the desirable training in clear thought and expression.

In carrying out a debate, the following rules should be observed:

Agreement:—Before a debate, the two teams, or associations, or sides, should formulate a written agreement covering the following points:

1. The time and place of the contest.
2. The time for submitting the question and by which team it shall be submitted.
3. The time for the team receiving the question to return its choice of side.
4. The number of debaters on each side and the length and order of their speeches.
5. The method of choosing judges.

The Question:—In selecting a question for debates care should be taken to choose a subject upon which difference of opinion may fairly exist, in fact one upon which public opinion is divided. Questions should be chosen, the study of which will be worth the while of the debaters, and the discussion of which will be beneficial and enlightening to the hearers. One of the questions suggested by the General Board should be chosen; if not, the question proposed should be submitted for approval to the General Board.

Number on Team:—Each team may consist of either two or three debaters. The contest will probably be long enough with two on a side.

Length of Speeches:—Principal speech should be from ten to fifteen minutes in length. A good order is as follows: first affirmative speaker, 15 minutes; first negative, 15 minutes; second affirmative, 15 minutes, second negative, 20 minutes, 15 for his principal speech and 5 for closing rebuttal and summary for his side; followed bv a five-minute closing rebuttal by one of the affirmative speakers. If desired the five-minute closing rebuttal may be given as a second speech to the first negative speaker instead of adding it to the time of the second speaker, but the

affirmative must always close the debate. Another plan which has some advantages over the first is to give each man a principal and a rebuttal speech.

Judges:—Three judges should be chosen, but no person should be retained as a judge who is not acceptable to both sides.

Method:—It should be the primary purpose of each team to present clearly and fairly the arguments of its side and to defend its position with as much information and logical argument as possible. This requires much careful study and preparation.

Mere assertion of one's own opinion has no argumentative force and should be avoided. Attempted flights of oratory should also be omitted.

It should not be forgotten that there are two sides to every controversy, and that there is room for perfectly honest and friendly differences of opinion on most questions.

Opening and Closing:—The debates should be opened and closed by music and prayer, and conducted in an academic spirit of fairness and with a view to getting at the truth. It is no disparagement to be defeated in a contest so conducted.

Courtesy:—Respectful courtesy should be shown on both sides, and all personalities avoided. In referring to the debaters on the opposite side, no name should be used, but rather the expression, "the gentleman or speaker on the affirmative," or "negative," as the case may be.

Purpose:—Improper motives should not be attributed. Only small, petty minds do that. A debate should never degenerate into mere contention. It is held to get information, gather knowledge, and ascertain the truth, and not to gain personal advantage.

Limits of Debate:—The wording of the question should be agreed upon by both sides, and a definition of the terms should be thoroughly understood. The debaters should confine themselves to the points of the question, and not permit themselves to treat topics not germane to the issue. A chairman should be chosen to conduct the debate, who will announce the subject, the names of the judges, the respective speakers, and the decision of the judges, and see that the debate is carried on in fairness.

Let the discussion close with the debate, and not be carried on later, nor on the outside. In regard to the judges, let it be remembered that their decisions are only the opinions of three out of the many who have listened, and that their decisions do not necessarily settle the merits of the question,—only the points of the debate, in their opinion.

P. S. Be sure and give reference when making statements on statistics.

Music.

Wherever you find a Mutual Improvement Association that is thriving, there you will find music playing an important part. No one will question the value of music in the associations; but how to bring it in and develop it is

quite a problem, and still, if some definite, positive efforts are taken, splendid results will follow.

Some competent man, a member of the stake board, should be placed in charge of this work in the stake. It should be his duty to call together at stake officers' meetings or some other convenient time the men who are in charge of this work in the ward associations. At these meetings music for stake and ward M. I. A. meetings should be discussed and definite plans made. A list of appropriate hymns might be selected, information as to special artists who might appear on the preliminary or open night programs, how to get out and develop new material, how to hold together throughout the year the mixed double quartet and make this organization the "backbone" of the singing in the ward associations; new and appropriate music and how it may be obtained. These and many other like problems pertaining to this important work might be discussed.

The Mixed Double Quartet:—If the ward associations are getting the greatest good out of this mixed quartet, they have their musical directors co-operating and have now in each ward, one or more mixed double quartets organized, and singing one or two numbers at each of their regular meetings. If this opportunity is being taken care of, the singing of the associations is greatly improved. Have a different place for these mixed double quartets to sit, call on them to prepare special work, when possible, let the association supply them, at the suggestion of the choristers, with new music. When congregational singing is conducted, let this organization, assist the musical director, in taking the proper tempo and putting life and spirit into the interpretation.

The man in charge of the work in the ward should attend the monthly stake meetings, and then bring home to his ward his findings and make them a part of his association. He should be a member of the Committee on preliminary and open night programs and should have a definite list of the music including the hymns, etc., in the hands of the presiding officer in ample time before the meetings begin.

We appreciate the fact that competent men in this line of work are very scarce, and very often they are over-

worked. It is much better, therefore, to have some definite one who may not be as proficient in charge of this work, than to let it go without direction.

A constant and proper recognition and encouragement of the one in charge, by the ward and stake officers, will mean a great deal for the success of the association. From one-fourth to one-third of the time of our meetings is devoted to music. Let us co-operate with the young ladies in this matter and follow out the above plan or a better one and see that this matter is given proper attention in our associations.

M. I. A. drum corps, string quartets, orchestras, vocal quartets, glee clubs and choral societies for the presentation of cantatas, oratorios, operettas, and operas might be organized and prove great blessings to the young people and the associations. Do not always wait for professional direction. Do what you can with the leadership and material you have.

The Drama.

The prejudice which formerly existed against the theatre, in the minds of many well-meaning people, has gradually worn away, and, in this enlightened age there are very few who do not recognize the power of the drama, not only as a means of harmless amusement, but also as an educator, both to the auditor and the actor. There is hardly a village in the land that has not its amateur dramatic company, and in almost every instance it is a source of pleasure and profit. There is an old saying, that whatever is worth doing at all is worth doing well; and we trust that the suggestions contained herein will assist many aspirants for histrionic honors to act well their part.

How to Organize:—A general manager, a stage manager, a prompter, a property man and a musical director should be appointed, and to them should be left entirely the work that appertains to their respective positions.

The Manager:—When a play is to be produced there are two things to be considered, one is its artistic success, the other its financial success, and on the manager of the enterprise depends the latter. He must be a thorough business man, with original ideas—energetic and ambitious for the success of the venture, "A good fellow"

who can gain the friendship of all classes, from the editor of the town paper to the boy who peddles the programs. As a rule, amateur entertainments are given for the benefit of some charitable organization or public institution; and in the advertising matter, both in the newspapers and on the billboards, the manager who is wise will make a strong feature of the benefit. People like to be charitable when they can get something for their money besides. Begin to advertise at least three weeks before the date of the performance. It is easy to let people know of the entertainment. But don't let them forget it. Use the newspapers as much as possible.

The Stage Manager:—Great care should be exercised in choosing the stage manager, for he is an autocrat from whose decisions there is no appeal. From the necessity of the case his commands must be obeyed, and promptly, too. He should have a technical knowledge of the stage and stage business. He should be sufficiently well versed in elocution to amend faulty readings, and know enough of Webster to correct wrong pronunciations and grammatical errors. He should possess a nice eye for colors and stage effects generally. He must cast the play. And here is frequently his most unpleasant duty. It is frequently a good idea to cast the ones who have the small parts at one performance and the more important ones at the next. In this way all members of the company at some time during the season appears in roles of prominence, and have an opportunity to show the talent that is in them.

After the parts have been assigned and distributed, a reading rehearsal should be called. When the time comes for it, begin promptly, even if two or three are absent. If they have any pride, perhaps they will not be late next time. Be thorough. Never allow yourself to get out of humor. Be pleasant, but firm. Insist on perfect order. After the reading rehearsal, call the next one, two or three evenings later, and request that it be "wrought perfect." Five rehearsals should be sufficient for any ordinary piece; and at the last two, the actors should be perfect in their lines. All properties should be in place, the music should be played, and all effects should be used. In a costume play, it should be a dress rehearsal in order that the peo-

ple may be accustomed to the dresses worn, and sure of the time they have for their changes. In a word, the last rehearsal should be as perfect as though there were an audience in front. On the evening of the performance see that every one appearing in the play is made up at least ten minutes before the time for the overture. Ring in promptly. Raise the curtain on time. Don't get excited. Keep cool; allow no talking behind the scenes. Guard against the stage waits. Carefully follow these suggestions and your entertainment will surely be a success, the company will be pleased with you, and you will be proud of them.

The Prompter and his Duties:—At the reading rehearsal this official has nothing to do, but at any time when the actor attempts to recite his part from memory, and especially on the evening of the performance, he should be very much in evidence. A good prompter is certainly a valuable assistant, but a poor one is worse than none.

Take your place in the first entrance near the person who rolls the curtain, and have a bell at hand. You must direct the raising and lowering of the curtain by curtain taps on the bell, which must be understood by both. In prompting persons on the stage be very sure they need it. The portrayal of many characters, requires pauses, and often these pauses, and the action connected with them are more eloquent than words can possibly be. Be careful then and do not spoil someone's best scene by prompting too soon. Don't speak loud enough to be heard by the audience. If you are near the speaker a whisper is sufficient, and usually a whisper is all that is necessary, even across a large stage.

To the prompter belongs the duty of having all the shouts, firing of guns, breaking of crockery, storms of wind, thunder and lightning, properly managed so that they will fit it at the proper moment. The prompter should take nothing for granted, but be ready for every emergency. The prompter should attend all rehearsals punctually and make himself thoroughly acquainted with the abilities and mannerisms of each actor.

Duties of the Property Man:—A position no one ever wants and yet of the utmost importance. It is his duty to procure all the properties used in the production

of the play, a list of them having been furnished by the stage manager. He must look after the effects needed, such as thunder, lightning, rain, fire, etc.

And here a few suggestions on how these things are prepared may be valuable. Almost every theatre has its rain box, its thunder sheet, etc., but for the benefit of those who have not these facilities we give the following directions.

Rain:—Cover the bottom of an ordinary flour sieve with paper and place it on a bass drum. Put two or three handsfull of shot in the sieve and work it around the drum, slowly or rapidly to increase or diminish the intensity of the storm. This will produce a good imitation of a shower of rain.

Thunder:—Suspend a piece of sheet iron four or five feet long; fasten a handle to the lower end, shake it softly at first, then loudly and quickly. This produces an excellent imitation of the sound of thunder.

Lightning:—Where special scenery is used the appearance of forked lightning can be produced by having jagged lines cut on the horizon or sky in the background, and covered with a gauze of the same color as the scene. When the stage is darkened a strong light passed quickly behind the lines will give a very natural effect of lightning. The easiest method of making sheet lightning is to use a flambeau torch filled with lycopodium. This torch also adds greatly to the effect in fire scenes.

Wind:—The sound of wind is easily produced by the whirl of an old fashioned spinning wheel, turn slowly or fast to suit the volume of sound desired. The shrill sound is well imitated by a small tin whistle. These two effects can be combined with excellent results.

Snow:—For a stationary arrangement to produce a very natural effect of a snowstorm, fasten a piece of ordinary sheeting, nine or ten feet long, to two batons, perforating the lower edge with a row of holes about four inches long by one inch wide. Fill with white paper clippings cut very small. Swing it in flies with ropes back and forth. By raising and lowering back end a shower of flakes will fall to the stage. To represent a snow scene realistically, cover the stage with a white cloth and fasten white cotton to set stuff that would naturally catch snow in a

storm. These comprise the usual methods of producing snow effects. There are others requiring expensive and complicated machinery; but these given are simple and will be found serviceable by amateurs and professionals as well.

The Actor:—There is a trite but true saying, "Nothing good without labor." Let no amateur suppose the art of acting can be acquired by dreaming over it. Success can only be attained by persistent study. Perseverance often brings what the world regards as genius. If there is anything in your part that troubles you, don't avoid it; don't leave it out simply because it is difficult to perform. Meet it and master it. Cultivate confidence in yourself. Many make complete failures by wanting this requisite. Hesitation is a sign of weakness and to those that are thus affected we advise hard study and self-reliance. Amateurs frequently have a tendency to speak too quickly, in short, to rush a part. In this way they often cut another performer out of his speech and thus cause dissatisfaction. This rapidity gives an air of bustle and uneveness to a performance, whereas everything should move as if in well worn grooves, easily and smoothly.

Costumes:—In the matter of costuming great care and sometimes quite a little self-denial is required, many performers, both male and female, are apt to desire to make their appearance in a costume that may be entirely unsuited to the part they are playing and so odd in shape and color that it will contrast most unfavorable with the costumes of the others in the company. To insure harmony in costumes, it will be well to leave the matter to some member of the company noted for his taste and knowledge in that line.

Make-up:—In the make-up for theatrical purposes the first point of consideration is the size of the theatre, the intensity of the lights and the proximity of the audience. A make-up that would be grand in a large theatre would be a fearful daub at one of the smaller theatres. Where a heavy, deep line is required in a large theatre one much lighter and less sombre in hue is sufficient to produce the same effect in a smaller house.

What to Play:—The selection of plays is usually left to the business and stage manager. On these depend to a

great extent the success or failure of the venture. In selecting a play it is well to choose one in which the interest does not center around any single character to the detriment of the remainder in the cast. Let every member of the company have an opportunity for good work. There will be less jealousy, the company will work in greater harmony and the entertainment is much more likely to please.

Preliminary Programs and Open Nights.

For suggestions see Y. M. M. I. A. Manual, 1913-14 and 1914-15.

X.

SOCIAL AND SUMMER WORK.

Summer Work.

In all stakes where the weekly M. I. A. meetings are held on Sunday evenings during the regular M. I. A. study season, and where it is desired to continue regular meetings during the summer months, the Stake Board should prepare definite programs for use in the various wards.

In the stakes where the regular M. I. A. meetings are held on week-day evenings the matter of holding meetings during the summer months is left entirely to the discretion of the local M. I. A. officers, and if it is decided to hold regular meetings during the summer, the Stake Boards should prepare definite programs for these meetings also. For the Junior boys the Scout work and the contests provided for by the committee on Vocations and Industries furnish sufficient summer occupation, and the girls are provided with summer activity in their campfire work.

A series of twelve programs for the monthly joint meetings has been prepared and published in the Senior Y. M. M. M. I. A. Manual for 1913-14 and in the "Young Woman's Journal."

These programs should be used. Other programs, suitable for such joint meetings will be prepared from time to time as necessity arises.

Social Work and Activities.

A careful organization should be effected for the conduct and supervision of Social Activities in the stakes and wards.

This work is essentially joint and the Young Men's and Young Ladies' officers should cordially co-operate in all social affairs.

The following plan of organization and recommendations have been adopted by the General Boards of Y. M. and Y. L. M. I. A. for use in the stakes and wards.

1. **Organization:**—a. That a joint M. I. A. Social Committee be appointed in each stake and ward.

b. That the joint stake and ward M. I. A., Social Committee take control of stake and ward social activities; and where stake or ward amusement committees are already organized and working under the direction of stake presidencies and bishoprics, our committees are instructed to seek representation on such committees and to co-operate with them in all social work.

c. That in all cases where there are no stake or ward amusement committees, our M. I. A. officers, after the organization of joint M. I. A. social committees is perfected, solicit the privilege of supervising, through their committee, all social activities not otherwise provided for by other Church organizations, and that the work of the Social Committee be carried on throughout the year.

2. **Duties:**—It is the duty of the stake M. I. A. Social Committee to carry out all instructions relating to social work which may be issued by the General Boards, through the stake M. I. A. officers, to supervise the work of the M. I. A. Social Committees in the various wards, and to devise ways and means helpful in stake and ward social activities.

3. **Entertainments:**—It is recommended that the following social gatherings and entertainments be adopted in every ward:

1. A "Family Home Night" to be observed at least once each month.

2. A Home Musicale or similar entertainment once each month.

3. A social dance once each month.

The "Family Home Night" is intended to give the parents an opportunity to call their families together for a little season of family communion and pleasure.

At these gatherings there may be music, scripture readings, conversation, discussion of family problems as well as the problems of the individual members, etc. They will furnish opportunities for mutual confidences between parents and children and between brothers and sisters as well as for words of warning and counsel by the parents to their boys and girls.

While it is the business and duty of the M. I. A. social committee to promote and encourage the "Family Home Nights" the gatherings, in the nature of things will, of course, be entirely family affairs participated in only by the members of the immediate family and such others as they may invite to meet with them. Where this movement is inaugurated, the M. I. A. Committees should work in the matter, under the advice and direction of the priesthood.

The Home Musicales should be entertainments for members of the Young Men's and Young Ladies' associations held at the homes of members of the ward. It may be, in some wards, that there will not be found a single home which could accommodate all who should be invited. In such cases an effort should be made to secure two or more homes and have the entertainment in each of them, under the direction of some member or members of the social committee.

One of the objects of these entertainments is to encourage social gatherings in the homes of the members of the ward and the cultivation of social friendship and intimacy between the people.

4. **Dancing:**—The Dances and the Home Musicales are intended to be under the immediate direction and supervision of the M. I. A. Committees.

These dances should be more than a mere evening of dancing. They should be made model affairs where proper dances and deportment may be taught. Careful attention should be given to chaperonage, floor man-

agement, introductions, escorts and all such topics, in order that our associations may exert an influence for the placing of our dances upon a high plane.

Dancing is perhaps the most popular form of social amusement we have. It is especially interesting to the young people. They seem to desire the pleasure of dancing; and since they will dance, they should dance the best dances in a pleasing and dignified way. We cannot expect to do away with the undignified dances unless we supply something better in their place.

Our dances, and the manner of dancing them, should be very carefully supervised, and only the very best permitted. Wherever possible, dancing instructors should be engaged. It is a mistake to suppose that we have to permit objectionable dancing to hold our young people. The standard should be set by the M. I. A., and should be upheld at any cost. Those who will not act the part of ladies and gentlemen in the ball-room should not be permitted to associate with our Mutual boys and girls. Close dancing, or hugging, is vulgar and indulged in only by those who have lost all sense of modesty, or have not yet learned that such dancing positions are not used by cultured and refined people.

In the past few years many combinations of waltzes and two-steps have been introduced, and are known as the new modern dances. Included in these are the Harvard waltz, Quaker waltz, Quaker two-step, Bee Hive waltz, Virginia waltz, etc. Naturally new dances come and go; so, to be sure you are right, it is necessary to learn which to choose either from books or from instructors. The latter way is, of course, the easiest and surest. For among the new dances, so-called, are a number that are anything but decent, and not to be recommended. These, of course, should never be indulged in or permitted. The square dances are becoming very popular again, and should be encouraged. They give variety to the dance, and develop the spirit of sociability. Many have the idea that these dances are to be engaged in with much noise and stamping, and at a whirlwind rate. This is far from the truth. Just as much grace and dignity are required in these dances as in any round

dance, and young people should be required to dance them correctly.

The following suggestions may help to insure better dances, if carried out. Open and close with prayer. Even those not of our faith admire this good old way of conducting our dances. Commence at a reasonably early hour, and close if possible by eleven o'clock, never later than twelve. Smoking or drinking, of course, should never be permitted in the building, nor on the outside. Have good music played in strict time. This will assist in eliminating ragging, and other objectionable forms of dancing. Prohibit all noisy conduct. Have plenty of chaperones at the dances and encourage the parents to join in the pleasures of their boys and girls. Their presence at the dance will lend dignity to the occasion, and safeguard the young from temptations.

Every association should stand for the best in dancing and should encourage variety. Whenever possible teachers should be procured to teach the different folk and social dances.

XI.

JOINT WORK.

In every stake and ward a joint Y. M. and Y. L. M. I. A., Committee should be appointed to consider:

1. Joint social and summer work programs.
2. Joint preliminary and open night programs.
3. Joint conference and convention work.
4. Joint programs for the quarterly conference evening exercises.
5. Miscellaneous questions of a joint nature.
6. Current recommendations of the General Board as they appear monthly in the "Era" the "Journal" and in circulars.

This committee should meet regularly and have a regular order of business.

XII.

AUDITING, ROLLS, AND RECORDS.

Auditing.

It is important that all stake and ward accounts should be audited annually, and that accurate accounts and re-

ports be rendered of all funds, local and general, by all who handle them.

Rolls, Records and Minutes.

1—All persons between the ages of 12 and 45 are eligible M. I. A. members, and should be enrolled on the permanent rolls of our associations as members, their consent, of course, having first been obtained.

2—To this end, an annual census of each ward should be taken, and the officers should constitute themselves missionaries and work with the membership committee to have all eligible members consent to being enrolled, and strive to have as many of them as possible attend and take part in the meetings.

3—At the beginning of each Mutual year make an active or attendance roll of all who are present at the first meeting, adding thereto at each meeting during the season. From this attendance roll, all averages for the annual report should be made up. Attendance at a single meeting entitles a member to a place on the active or attendance roll.

4—Roll and record books are for sale at the General Office, Salt Lake City; price 25 cents.

5—Printed minute book forms are on sale at the General Office, at 25 cts. Each association should be provided with one or more of these for the use of the secretary, who should take and record the minutes carefully, and have them read and approved at each meeting.

6—Ward secretaries should be required to keep their records up to date; and to make out the ward annual report promptly at the close of the season in April and forward same at once to the stake secretary, who should render his annual report promptly to the general secretary, not later than May 10, each year.

7—One of the superintendency or a stake aid should be appointed to supervise the enrollment and missionary work, and the stake secretary should see that all stake and ward records are kept up to date, vigorously follow up the distribution of the annual report blanks and see that the ward reports are made out and sent to him immediately on adjournment of each association.

XIII.

IMPROVEMENT ERA AND M. I. A. FUND.

The Improvement Era.

JOSEPH F. SMITH, and EDWARD H. ANDERSON, Editors.
HEBER J. GRANT, Business Manager.
MORONI SNOW, Assistant Manager.

Suscription $2.00 per year, Manual free.

To be successful in the canvass for the **Improvement Era,** our past experience has abundantly proved that we must be early in the field and do the work in a thorough, systematic manner. The **Era** being the organ of the Priesthood Quorums, the Y. M. M. I. A., and Church Schools, the general stake and ward authorities should be consulted in the matter and they should take an active interest in the subscription work. By adopting the following suggestions, the canvass will be greatly facilitated.

1—One of the stake superintendency or an aid, particularly adapted to the work, and who thoroughly believes in the **Era,** should be appointed to supervise the canvass in the stake and see that the ward officers are alive to their duties in this respect.

2—An agent should be appointed in each ward, preferably the president or one of his counselors or some other person who is interested in the work, and he should call to his assistance any necessary help.

3—Complete lists of subscribers to previous vol., should be furnished to the ward agents. (These should be furnished by the stake superintendency or can be had by applying to this office), and these should be the basis of your canvass for the coming volume.

4—Every old subscriber should be visited as early as possible—preferably in September and October and earlier if desired—and a renewal secured. At the same time a thorough house to house canvass should be made until every family has been visited and asked to subscribe. The

work should be carried into the priesthood quorums, under the direction of the bishops and also into the Church schools, and no stone should be left unturned to secure a subscription from every family.

5—Blanks for subscription lists will be supplied by the stake superintendency and should be used in sending in your lists. Be sure and give the correct name of subscriber, **WRITING FIRST NAME IN FULL,** with name of ward and postoffice or rural delivery address. Also state whether old or new subscriber. If premium manuals are to be sent with the **Era** from this office, write the word "send" in the column headed "manuals." If manuals have been delivered by the association, write the word "delivered." Additional blanks will be furnished on application to the **Era** office.

6—In sending money for subscriptions, always give the names of the subscribers to be credited, placing the amount after each name. Remit $2.00 in cases where premium manuals have been sent from the general office, and $1.75 where the manuals have been furnished by the association. The 25 cents paid to the association for manuals in the latter case should be remitted on Manual account.

7—When your stake and ward agents have been appointed, send their names and addresses to us, and furnish them the lists of subscribers referred to in par. 3, which will be duly forwarded to you from this office.

8—When the number of subscribers in any ward equals five per cent of the Church population, and all subscriptions are paid, 25c for each subscription will be paid to the association **UPON APPLICATION TO THE "ERA" OFFICE.**

Address all communications relating to **Improvement Era** business to the **Improvement Era**, 20-22 Bishop's Building, Salt Lake City, Utah.

The M. I. A. Fund.

1—Every member of the Y. M. M. I. A. is asked to contribute 25 cents annually to the General Improvement Fund. This Fund is used to defray the General Office,

traveling and other expenses of the General Board, also the Field Secretary and Scout Commissioner.

2—Payment is made during the second weeks in December and February in envelopes furnished for the purpose by the General Board, and previously distributed by the stake superintendency or agent.

3—A stake aid should be appointed to look after the distribution of the envelopes and the collections. Let this aid have a record of each enrolled member, obtained through the ward presidents, or agents, whom they may appoint, who should furnish him the names and the reports of payments made.

4—The secretary in each ward should distribute the envelopes and collect the fund, crediting all payments in the roll and record book, and send the names of all who pay, in December and in February, with the money, to the stake superintendent or his agent immediately after each collection. He should also report the names of all members on the permanent roll who have not paid.

5—The stake superintendent or secretary should report to the secretary of the General Board, remitting the amounts collected promptly after each collection.

6—One hundred per cent of the fund is expected. If your enrollment is one hundred, we expect you to remit from your ward to the stake secretary $25, for the fund. If the amount is not obtained by donation in the regular way, ward presidents are at liberty to raise it by entertainment, concert, or by any other honorable method.

DATE DUE

DEC 1 5 1984			
DEC 0 6 1984			
CT 2 3 1989			
CT 1 8 1989			
MAR 2 4 1992			
MAR 2 4 1992			
MAY 2 2 1995			
FEB 0 4			

DEMCO 38-297

BRIGHAM YOUNG UNIVERSITY
31197 11904 7378

10/95